

THE
NEW TESTAMENT
Of our SAVIOUR
JESUS CHRIST,

According to the
Antient *L A T I N* Edition.

WITH
CRITICAL REMARKS upon the literal Meaning in
difficult Places.

From the FRENCH of Father *SIMON*.

By WILLIAM WEBSTER,
Curate of St. *Dunstan's* in the West.

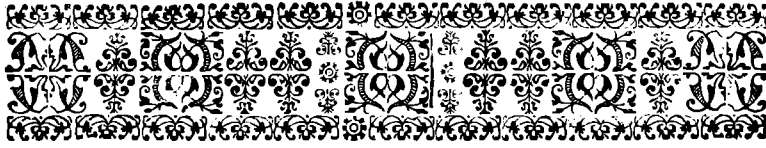
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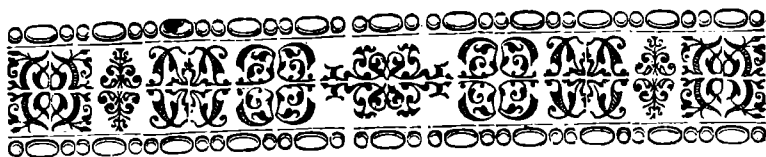
T H E
P R E F A C E
T O T H E
E P I S T L E of St. *PAUL*
T O T H E
R O M A N S.



THE primitive Christians when they collected the epistles of St. Paul, did not so much regard the time in which they were written, as the dignity of the churches to which they were addressed, and the importance of the subject matter: We find something like this in the old testament, where the Jews have placed Isaiah first, altho' some of the prophets wrote before him. The church of Rome was composed of Jews and Gentiles; the former of these, who obstinately adhered to their antient ceremonies, could not bear that the Gentiles should be called to the light of the Gospel, before they had embraced the old covenant by the ceremony of circumcision: they considered them as prophane, and having no


Cccc 2 part

part in the inheritance promised to the children of Abraham alone; and being possessed with this prejudice, they disturbed the church of Rome with continual disputes. This was the principal motive which induced St. Paul, then at Corinth, to write this excellent Letter, wherein he sublimely explains the calling of the Gentiles to the gospel. He sheweth that God may dispose of his gifts as he pleases; that he hath no respect either to Jew or Gentile, and that all are equal in his sight: and that therefore he might call the Gentiles to the gospel, and yet the Jews have no reason to complain; which he proveth by instances out of the old testament, particularly by that of Jacob and Esau; God depriving Esau of his birthright and transferring it to Jacob his younger brother. The Apostle applying this instance, by a deas or mystical interpretation, to the Jews and Gentiles, sheweth that the latter are become the true children of Abraham in a spiritual sense, and that the Jews, on the contrary, by their infidelity, had rendered themselves unworthy of being God's people. He acknowledges that the law of Moses was profitable to the Jews; but as it doth not of itself justify any man, any more than the law of nature, they have not in this respect any advantage over the Gentiles. This justification was to be wrought by that new law which Jesus Christ came to bring into the world; and the distinction for the time to come, between Jew and Gentile, to be removed. By the Faith so often mentioned in this Epistle, St. Paul generally means the Gospel, which he opposes to Works; i. e. to the works of the Law, as is explained in the Scholia on the text.



T H E
E P I S T L E
O F
St. P A U L
T O T H E
R O M A N S.

C H A P. I.

I.  AUL, ¹ a servant of Jesus Christ, ² called ^{Acts 13.2.} to the Apostleship, ³ chosen *to preach* the Gospel.

2. Which God had promised before by his prophets in the holy scriptures.

3. Concerning his Son, who was born to him of the posterity of David, according to the flesh.

¹ Ver. 1. *i. e.* minister; and in this sense Moses is called the servant of God in the Old Testament. St. James, St. Peter, and St. Jude call themselves *the servants of Jesus Christ*, in the same signification, at the beginning of their epistles.

² *L.* called apostle; but the word *called* is here a noun, and not a participle; the

meaning is, who is an apostle, being called by God.

³ *L.* separated; this expression is taken out of the Old Testament, because that was set apart which was offered to God, and appointed for his use; so that the word *separated* is nothing else but an explanation of the foregoing words.

4. And who was ⁴ predestinated to be the Son of God ⁵ in power, ⁶ according to the spirit of sanctification, by his resurrection; I mean Jesus Christ our Lord.

5. By whom we have received the grace of the apostleship, that we may cause all nations to obey ⁷ the faith for his name.

6. Among whom, ye also belong to Jesus Christ by your calling.

7. ⁸ To all that be in Rome, ⁹ beloved of God, and called to be ¹ saints, grace and peace be with you, from God our Father, and our Lord Jesus Christ.

8. First, I thank my God for you all thro' Jesus Christ, that your faith is spoken of throughout the world.

⁴ Ver. 4. In the Gr. we find a word which signifies rather *destined* than *predestinated*. The most learned Greek commentators translate *declared the Son of God*; but the author of the Vulg. seems to have read with St. Epiphanius, and agreeably to a MS. at Rome, *προορισθέντος*, *predestinated*; and even if we preserve the common reading *εισθιόντος*, which is very antient, and authorized by the most learned Gr. fathers, we may very well translate with the Vulg. *predestinated*. It may also be said, and the sense will be very good, that Jesus Christ was *predestinated to be the Son of God*; because in this sense he was not perfectly made the Son of God till after his resurrection, as the catholic divines acknowledge with St. Paul; but it cannot be inferred from hence, that he was not begotten of his Father from all eternity. Jesus Christ is sometimes called the Son of God in scripture because of his resurrection; and thus doth St. Paul in the Acts of the apostles, ch. 13. v. 33. explain these words in Psal. 2. *Thou art my Son, this day have I begotten thee*; and he is here called the Son of God according to his resurrection, because, as it is said in several other places of scripture, it is God who raised him from the dead, and this gene-

ration is opposed to that which St. Paul here calls *according to the flesh*.

⁵ Oth. by power, *i. e. who was predestinated by the power of God to be, &c.* God was resolved from all eternity, as Maldonat explains it, to raise Jesus Christ again by his power.

⁶ *i. e. according to the same Maldonat, because of his divinity; for this is the meaning in this passage of the spirit with which Jesus Christ was sanctified, i. e. his divinity: the word spirit is sometimes taken in scripture for divinity.*

⁷ Ver. 5. *i. e. the Gospel, for thus doth the word faith frequently signify in this epistle.*

⁸ Ver. 7. These words must be referred to the former, *Paul, servant, &c. to all, &c.* so that what comes between is a kind of hyperbaton, and these sort of hyperbata are frequent in St. Paul, who endeavouring to say many things at the same time, is very redundant in his expressions.

⁹ These words were not in the two antient MSS. at Clermont and St. German's, but have been added.

¹ This is the name given to the Christians; the Jews also called themselves *saints*, to distinguish themselves from other people. St. Paul writes his epistle to those at Rome who were saints by their calling.

9. For

9. For God ² whom I serve ³ with my whole heart in *preaching* the Gospel of his Son, is my witness, that without ceasing I remember you.

10. Beseeching him always in my prayers, if it be his will, that I may at length find a favourable way to come to you.

11. For I wish to see you, that I may impart to you some spiritual gift to fortify you;

12. That is, that I may be comforted, together with you, by the mutual faith both of you and me.

13. Now I would not, brethren, that you should be ignorant that I have many times resolved to come to see you, that I might have some fruit among you, as among the other nations; but there hath been always something which hath hindered me.

14. I am obliged to preach to the Greeks, and to the Barbarians, to the wise, and to the ignorant.

15. So, as to my own part, I am ready to preach the Gospel to you also who are at Rome.

16. For the Gospel, ⁴ by the means whereof God effectually saveth all who believe, the Jews first, and then the Gentiles, maketh me not ashamed.

17. For *the* justice ⁵ that God giveth ⁶ by faith, which Hab. 2. 4. Gal. 3. 11. Heb. 10. 38. increaseth more and more, is therein evident, according to these words; Now the just ⁷ liveth by *his* faith.

18. The divine anger is therein also discovered, sent from heaven against all ungodliness and unrighteousness, of such as through unrighteousness keep the truth of ⁸ God concealed.

19. For

² Ver. 9. *i. e.* whose minister I am.

³ *L.* in my spirit: we may also understand by this word *truly*, and not with vain ceremonies, after the manner of the Jews.

⁴ Ver. 16. *Of Christ* is added in the Greek; but these words are not in some ancient Gr. MSS. any more than in the Vulg.

⁵ Ver. 17. *L.* of God. *Justice* here signifies justification.

⁶ *L.* from faith to faith. The faith here signifies belief in Jesus Christ by the Gospel, which St. Paul opposes to the works of the Law.

⁷ *i. e.* is justified by belief in Jesus Christ; in the Gr. we find *shall live*.

⁸ Ver. 18. The word *God* is not in the Greek, but there being an article before the word *truth*, the translator perhaps added it to make the sense the clearer, and shew,

19. For that which ⁹ may be known of God, hath been known among them, God having made it known unto them :

Ep. 4. 17. 20. For what is invifible in him, as well as his eternal power and his divinity, have been fufficiently made known fince the beginning of the world, by all that he hath created, being confidered ; fo that they are without excufe.

21. Becaufe having known God, they glorified him not as God, neither did they give thanks to him ; but have followed their vain reasonings ; and their mind, void of underftanding, hath been filled with darknefs :

22. For calling themfelves wife, they are become fools.

23. And the honour which they owed to the incorruptible God, they paid to images, representing corruptible men, birds, four-footed beafts, and creeping things.

24. Therefore God ¹ gave them up to the impure defires of their hearts, fo that they difhonoured their bodies among themfelves :

25. They who changed the truth of God into fictions, and adored and ferved the creature rather than the creator, who is bleffed for ever. Amen.

26. Therefore God ² gave them up to *their* shameful paffions, for their women changed the natural ufe into another againft nature.

27. The men likewise, who having left the natural ufe of the women, burned in their lufts one towards another, man with man committing infamous deeds, they received in themfelves the punifhment due to their error.

28. And as they cared not for the knowledge of God, he gave them over to their evil mind, to commit things which are not lawful to be committed.

fhew, that by *truth*, religion and piety towards God is to be underftood ; and indeed it is v. 25. in the Greek.

⁹ Ver. 19. *i.e.* what we may eafily underftand by the light of reafon, without revelation.

¹ Ver. 24. *i.e.* according to the moft learned Gr. commentators, permitted them to give themfelves up ; and Melancthon defends this interpretation as a true Hebraifm, againft his mafter Luther.

² Ver. 26. See above. We find the fame expreffion v. 28.

29. Being

29. Being wholly filled with unrighteousness, maliciousness, impurity, covetousness, wickedness; being full of envy, murderers, contentious, deceivers, malignant, slanderers in secret;

30. And in public, haters of God; despiteful, proud, vain, disobedient to parents:

31. Men without understanding, covenant-breakers, without affection, faithless, unmerciful.

32. Who having known the justice of God, ³ did not understand that they who do such things are worthy of death, and not only they who do them, but they also who approve of such as do them.

³ Ver. 32. The words *did not understand* are not in the vulgar Greek, but they are both in the Greek and Latin in the two antient copies at Clermont and St. Germain. This reading is also supported by St. Clement's epistle to the Corinthians, Isidore of Pelusium, and OEcumenius. This verse may be thus translated, according to the vulgar Greek, *who knowing the justice of God, viz. that they who do such things are worthy of death; they not only do them, but moreover they approve of such as do them.*

CH A P. II.

1. **T**herefore, ¹ O man, whosoever thou art who condemnest others, thou art inexcusable; for thou condemnest thyself by condemning them, since thou doest the same things which thou condemnest. Mat. 7. 2.

2. But we know that the judgment of God is truly against those who commit such things.

3. Now thou who condemnest them who do these things, and doest the same, thinkest thou to escape the judgment of God?

4. Despisest thou ⁴ the riches of his goodness, his pa-

¹ Ver. 1. It appears by the sequel of St. Paul's discourse, that he chiefly speaks of the Jews, who condemned all other nations, looking upon themselves as God's people, on account of the law which they had received. ⁴ Ver. 4. *i. e.* his exceeding great goodness.

tience and long-suffering? Art thou ignorant that the goodness of God inviteth thee to repentance?

5. But by the hardness of thy impenitent heart, thou layest up ³ a treasure of wrath, against the day wherein God shall manifest his wrath and his righteous judgment.

6. And when he shall render to each according to his works.

7. Giving eternal life to those who, by their perseverance in good works, seek glory, honour, and immortality.

8. On the contrary, his wrath and indignation shall be upon those who are contentious, and who yield not unto the truth, but give themselves up to unrighteousness.

9. Afflictions shall overwhelm every one who doeth evil, the Jew first, and then the Gentile.

Deut. 10. 17. *2 Chr.* 19. 7. *Job* 34. 19. *Wisd.* 6. 8. *Ecc.* 35. 15. *Act.* 10. 34. *Gal.* 2. 6. *Col.* 3. 25. *Mat.* 7. 21. *Jam.* 1. 22. 10. But glory, honour, and ⁴ peace shall be to every one who worketh good, to the Jew first, and then to the Gentile.

Wisd. 6. 8. *Ecc.* 35. 15. *Act.* 10. 34. *Gal.* 2. 6. *Col.* 3. 25. *Mat.* 7. 21. *Jam.* 1. 22. 11. For God ⁵ hath no respect to the outward condition of persons.

Gal. 2. 6. *Col.* 3. 25. *Mat.* 7. 21. *Jam.* 1. 22. 12. For all who have sinned without the law, shall perish ⁶ without the law; and all who have sinned having the law, shall be condemned by the law.

13. (For by hearing the law we are not just before God, but the doers of the law shall be justified.)

14. For the Gentiles ⁷ who have not the law, while they do by nature the things contained in the law, not having the law, ⁸ are instead of a law unto themselves.

15. They thereby shew, that the commandments of the law are written in their hearts, their conscience bearing

³ Ver. 5. *i. e.* heapest up to thyself punishments.

⁴ Ver. 10. *i. e.* all kind of happiness and prosperity, which the word *peace* often signifies in scripture.

⁵ Ver. 11. *L.* hath no respect of persons, *i. e.* doth not consider whether they are Jews or Gentiles, the whole world being equal in his sight.

⁶ Ver. 12. *Also* is added in the Gr.

⁷ Ver. 14. *i. e.* altho' they have not received the law.

⁸ *i. e.* their conscience is to them instead of a law, and effecteth the same in them, as the law would if they had received it.

witness,

witnefs, * and the different thoughts arifing in them, excufing or condemning them.

16. ¹ When God fhall judge by Jefus Chrift, according to the Gofpel which I preach, the fecret deeds of men.)

17. ² And thou, becaufe thou art called a Jew, refteft in the law, and makeft thy boaft ³ of God :

18. And becaufe thou knoweft his will, and being inftructed by the law, difcerneft what is moft profitable,

19. Thou believett thyfelf to be a guide of the blind, a light to thofe who are in darknefs :

20. A teacher of the ignorant, a mafter of the fimple, having the rule of knowledge, and of the truth in the law.

22. Thou therefore who teacheft another, teacheft thou not thyfelf? thou who preacheft a man fhould not ftal, doft thou ftal?

22. Thou who fayeft a man fhall not commit adultery, doft thou commit adultery? thou who doft abhor idols, committeft thou facrilege?

23. Thou who makeft thy boaft that thou haft the law, difhonoureff thou God by breaking it?

24. For you are the caufe, as the fcripture faith, that the name of God is blaſphemed among the nations. *Ifa. 52. 5. Exek. 36. 20.*

25. Circumcifion verily profiteth *thee*, while thou keep-eft the law; but if thou breakeft it, thy circumcifion is become uncircumcifion.

26. When then the uncircumcifed keepeth the ordinances of the law, altho' he be uncircumcifed, fhall he not be accounted circumcifed?

* Ver. 15. *i. e.* the reflections they make on good and evil, fhew them whether they have done good or evil, which they might difcover without having received the law of Moſes.

¹ Ver. 16. *L.* on the day when God. This fhould have been joined with v. 12. for all that comes between this and v. 16.

ſeems to have been in a parentheſis. St. Paul's ſtile is full of Hyperbata.

² Ver. 17. *L.* now if you. The vulgar Gr. hath *behold you*, but in ſome Gr. MSS. we read *as* in the Vulg.

³ *i. e.* the covenant which God made with you when he gave you the law.

27. And he who is descended from one uncircumcised, doth not he condemn thee when he fulfilleth the law, thou who with ⁴ the law and circumcision dost transgress the law?

28. For he is not a Jew who is so outwardly, and he is not circumcised who is so outwardly in the flesh;

29. But he is a Jew who is so inwardly, and he is circumcised who is so in the heart, ¹ in spirit, and not by the written law; and his praise cometh of God, and not of men.

⁴ Ver. 27. *L.* the letter, *i. e.* the written law. exterior ceremonies of the law were but a vain shew, unless the heart was inclined

⁵ Ver. 29. *i. e.* internally, because God seeth our inmost thoughts; so that all the towards God, and his commands observed.

C H A P. III.

1. **W**HAT ¹ advantage then have the Jews, or of what profit is circumcision?

2. They have much every way; and first, in that unto them God committed ² his oracles.

² *Tim.* 2. 13. 3. For if some of them did not believe, ³ is not God faithful, because they did not believe? Far from that.

¹ *John* 3. 33. ² *Rom.* 1. 15. ³ *Rom.* 1. 15. 4. ⁴ God on the contrary is true, and every man a liar, as the scripture saith; that thou mayest be found just in thy words, and ⁵ mayest overcome when thou art judged.

5. Now if our unrighteousness recommend the righteousness of God, what shall we say? Is God (to speak

Ver. 1. St. Paul here obviates an objection, arising from what he had before advanced.

⁴ Ver. 2. *i. e.* the law and the prophecies, where mention is made of the Messiah promised by God, when he made a covenant with them. This Messiah was not promised to the Gentiles, who could not discover him by the light of reason only.

³ Ver. 3. *L.* their unbelief, hath it annihilated the faithfulness of God? or, as we find in the Greek, *shall it annihilate, i. e.* doth it make void the promises which God made to them?

⁴ Ver. 4. *Gr.* let God be true, &c.

⁵ *Orb.* that thou mayest gain thy cause when thou art tried.

after

after the manner of men) * unjust when he punisheth us ?

6. In no wise ; if this were so, how should God judge this world ?

7. ' For if my infidelity discovereth more plainly the faithfulness of God unto his glory, why am I after this condemned as a sinner ?

8. And why rather do we not evil that good may come of it, as some slanderously affirm that we say, who deserve to be condemned ?

9. * What then, have we any thing more than the Gen- *Gal. 3.22.* tiles ? In * no wise ; for we have shewed that all, whether Jews or Gentiles, are guilty of sin,

10. According to these words of the scripture ; ' There *Psal. 13.3.* is none that is righteous :

11. None understandeth, none seeketh after God :

12. They are all gone out of the way ; they are all unprofitable ; there is none that doeth good : no not one.

13. Their throat is an open sepulchre ; their words are *Psal. 5.11.* altogether deceitful ; the poison of asps is concealed under *Psal. 139.4* their lips :

14. Their mouth is full of cursing, and bitter words : *Psal. 9.7.*

15. Their feet are swift to shed blood : *Pro. 1. 16.*

* Ver. 5. *Oth.* is not God unjust ? This sense appears more natural, and is agreeable to grammar, because the particle *μή*, which has been translated in the Vulg. by *numquid*, sometimes includes two negatives, which is equal to an affirmative ; the meaning is, that God, who is the great judge of the world, is consequently incapable of any injustice, &c.

* Ver. 7. If these words were to be joined with ver. 5. they will make the sense the clearer ; for St. Paul continues the objection which he answers ver. 6.

* Ver. 9. This is another objection which St. Paul raises, and he resumes the subject he had discoursed upon in the two foregoing chapters.

* *Oth.* not in all ; and thus some interpret the words in the Greek. This is not to be understood in a general and absolute sense, but only in respect of justification. St. Paul would shew, that in this respect the Jews had no advantage over the Gentiles, for the law of Moses did not justify men of itself, any more than the law of nature, this justification being wrought by the law of the Gospel only.

* Ver. 10. As the righteous are mentioned in scripture, those general propositions are to be taken in a limited sense, in the opinion of St. Paul, who would prove that men, either Greeks or Gentiles, cannot boast of their own righteousness before God.

16. Destruction

- Num.* 59. 7. 16. Destruction and misery are in their way,
 17. And peace have they not known.
Psal. 35. 2. 18. There is no fear of God before their eyes.
 19. ² Now we know that whatsoever the law saith, it
 saith to them who are under the law, ³ that every mouth
 may be stopped, and that all the world ⁴ may be guilty
 before God,
Gal. 2. 16. 20. Because by the deeds of the law none will be justi-
 fied in his sight ; for by the law ⁵ is the knowledge of sin,
 21. But now the ⁶ justice which God giveth, whereof
 the law and the prophets have made mention, hath been
 manifested without the law.
 22. That is, the righteousness which God giveth through
 faith in Jesus Christ for all in general who believe in him ;
 for there is no distinction.
 23. Because all have sinned, and stand in need of ⁷ the
 glory of God.
 24. And are justified ⁸ freely by his grace, through the
 redemption which is in Jesus Christ,
 25. Whom God hath set forth *to be their* propitiation
 through faith ⁹ by his blood, in order to declare ¹ the
 justice which he gives them for the remission of sins which
 are passed,
 26. Which he suffered, to declare the said justice at this
 time, that he might shew that he is just, and the justifier
 of him who ² believeth in Jesus Christ.

¹ Ver. 19. All the passages which St. Paul has just cited, being taken out of different parts of the Old Testament, he concludes that they are spoken to the Jews, and that therefore they are as guilty as the Gentiles.

² *Orb.* so that.

³ *i. e.* acknowledge that they deserve punishment.

⁴ Ver. 20. *i. e.* men plainly know that they have sinned ; the law of Moses being filled with a great number of commandments prescribed to the Jews, it had in some sort multiplied sins.

⁵ Ver. 21. *L.* the justice of God, *i. e.* the justification.

⁶ Ver. 23. *i. e.* of justification, according to the most learned Gr. fathers ; and the whole sequel of this discourse seems to favour this interpretation.

⁷ Ver. 24. *i. e.* without works or merit.

⁸ Ver. 25. *L.* in his blood, *i. e.* by his death.

⁹ *L.* his justice, *i. e.* justification.

¹ Ver. 26. *L.* who is of the faith of Jesus Christ, *i. e.* who professes the evangelical law given by Jesus Christ.

27. What cause then is there for thy boasting? It is excluded. By what law, by that of works? No: but by ³ the law of faith.

28. For ⁴ we think that man is justified by faith, without the deeds of the law.

29. God, is he the God of the Jews only? Is he not also of the Gentiles? without question of the Gentiles also:

30. Because there is but one God, who justifies ⁵ by faith both the circumcised and the uncircumcised.

31. Do we for this reason destroy ⁶ the law through faith? in no wise: on the contrary, we establish it.

³ Ver. 27. *i.e.* by the law of the Gospel.

⁴ Ver. 28. *Orb.* we conclude; thus may the word in the Greek be interpreted where we read *then* instead of *for*; but in some antient Gr. MSS. we read *for* as in the Vulg.

⁵ Ver. 30. *i.e.* as above, by the Gospel, the new covenant.

⁶ Ver. 31. *i.e.* the law of Moses, by the Gospel.

CH A P. IV.

1. **W**HAT ¹ advantage then, shall we say, had Abraham our father according to the flesh?

2. For if he was justified by his works, he hath whereof to glory, but not before God.

¹ Ver. 1. We find literally in the Greek, *what shall we say then, that Abraham our father hath found according to the flesh*; but the author of the Vulg. hath joined the words *according to the flesh* with *our father*, as if the words were transposed; or rather, he hath here followed the reading in his Gr. copy; and indeed this reading is to be found in the antient Alexand. MS. The word *find* often signifies in Hebrew *to have, to obtain*; the Rabbins almost always use it in this sense in their books; but we may translate it, retaining the reading in the vulgar Greek, as if St. Paul had

expressed himself in short, *what then shall we say of Abraham our father? shall we say that he found this justice by the works of the flesh?* and afterwards, *in no wise* must be understood; for a negative followed by an interrogative is an affirmative. This interpretation is followed in the Arabic version published by Erpenius, which may also be supported by the Syriac version. The following words of St. Paul seem to authorize this sense; for he would prove, that Abraham before the law of Moses was justified, because he believed the promises of God.

3. And

Gen. 15. 6.

Gal. 3. 6.

Jam. 2. 23.

3. And indeed what faith the scripture? Abraham believed ² in God, ³ and it was counted unto him for justice :

4. Now to him that worketh, the reward is not reckoned a favour ; but it is a debt.

5. If on the contrary, he that worketh not, believeth on him that justifieth the ungodly, his faith is counted to him for justice, ⁴ merely according to the will of God.

6. Even as David also saith, that the man to whom God imputeth justice without works, is blessed.

Psal. 31. 1.

7. Blessed, *saith he*, are they whose iniquities are forgiven, and whose sins are no more seen.

8. Blessed the man to whom God imputeth no sin.

9. ⁵ Are the circumcised then only thus blessed ? Are not the uncircumcised also ? for we say that Abraham's faith was reckoned to him for justice.

10. How then was he when it was imputed to him ? was he circumcised, or was he uncircumcised ? he was not circumcised, but uncircumcised.

Gen. 17.

10, 11.

11. And he received circumcision for a sign, as the seal of the justice which he had by faith before he was circumcised, that he might be the father of all them that believe, tho' they were not circumcised, and that justice might be imputed to them also.

12. And that he might be the father of the circumcised ; and not of the circumcised only, but of those also who imitate the faith which our father Abraham had, being yet uncircumcised.

13. For the promise that he should inherit the whole world, was not made to him nor to his posterity because of the law, but because ⁶ of the justice of faith.

² Ver. 3. *i. e.* the promises of God.

³ *i. e.* he was justified.

⁴ Ver. 5. *L.* according to the decree of the grace of God. These words are not in the Greek.

⁵ Ver. 9. We find the word *tantum* in

the Vulg. which is not in the vulgar Greek, but it must be supplied to make the sense clear ; and we likewise find it in the ancient Gr. MS. of Clermont.

⁶ Ver. 13. *i. e.* of the faith which hath justified him.

14. Because if the inheritance belong to those who have received the law, faith is made void, and the promise become null.

15. For the law is the cause ⁷ of chastisement, since where there is no law, ⁸ there is no transgression.

16. *The inheritance* then cometh of *his* faith, that it may be by grace, to the end that the promise may be sure to all his posterity: not only to those who are under the law, but to those also that have the faith of Abraham, who is the father of us all.

17. (According to these words; I have made thee a *Gen.* 17. father of many nations) before God in whom he believed, ⁴ ⁵ who quickeneth the dead, and calleth those things that be not, as tho' they were.

18. And hoping, against hope, he believed that he *Gen.* 15. 5. should become the father of many nations, according to that which was spoken to *him*; Thus shall thy seed be. ⁹

19. And being not weak in faith, he considered not that his body was without vigour, being near an hundred years old, and that Sarah was past child-bearing.

20. Neither did he doubt nor distrust the promise of God; but being strong in faith, ¹ gave him glory,

21. Being fully persuaded that God is powerful to perform what he hath promised.

22. And for this reason this was imputed to him for justice.

23. Now it is not written for his sake alone, that it was imputed to him ² for justice.

⁷ Ver. 15. *L.* of wrath.

⁸ Not but that men would have sinned if they had not received the law; but St. Paul designeth to shew, that the law, by the great number of its commands, was an occasion of sinning.

⁹ Ver. 18. *viz.* without number, as the

stars of heaven, and the sand upon the sea shore.

¹ Ver. 20. *i. e.* glorified God, acknowledging that nothing was impossible with him.

² Ver. 23. These words are not in the vulgar Greek, but they are in the MS. of Clermont, and in the Syriac version.

24. But for us also, to whom it shall be imputed in like manner, if we believe in him who hath raised up our Lord Jesus Christ from the dead ?

25. Who was delivered for our offences, and raised again for our justification.

C H A P. V.

1. **T**herefore being justified by faith, ¹ let us have peace with God through Jesus Christ our Lord.

Eph. 2. 18. 2. By whom also we have access through faith into this grace, which we enjoy, and glory in the hope of the glory ² of the children of God.

Jam. 1. 3. 3. Now we glory not only *in this hope*, but also in afflictions, knowing that they produce patience,

4. Which ³ serveth us as a trial, and from this trial proceedeth hope.

5. Now ⁴ hope is not vain, because the love of God is shed abroad into our hearts by the Holy Ghost, which hath been given to us.

Heb. 9. 14. *1 Pet.* 3. 18. 7. 6. For ⁵ why did Jesus Christ, while we were yet ⁶ weak, in *his* time die for the ungodly ?

7. Since scarcely for a righteous man will one die ; for peradventure for a good man one would dare to die,

8. But God giveth signs of his love towards us, in that while we were yet sinners,

¹ Ver. 1. In the vulgar Gr. we read *we have peace* ; but in the antient MS. of Alex. in that of Clermont, and in another Gr. MS. of St. Denis, cited by Gagny, we find as in the Vulg. The word *peace* is here taken for *reconciliation* and favour with God.

² Ver. 2. The word *children* is not in the Greek, *i. e.* appointed for the children.

³ Ver. 4. *i. e.* our faith becomes more firm and constant by long suffering, and we are thereby more pleasing to God.

⁴ Ver. 5. *i. e.* they who have been thus tried shall surely enjoy their hope, the Holy Ghost in them being a pledge of this hope.

⁵ Ver. 6. We find in the Gr. *also*. The author of the Vulg. very probably read *et*, and moreover he might read lower *et*, *also*, with the MS. of Alex.

⁶ *i. e.* dead in sin, and without strength.

⁷ *i. e.* in his own appointed time.

9. Jesus Christ died for us; much more then, being now justified ⁸ by his blood, ⁹ he shall shelter us from the wrath of God.

10. For if we have been reconciled to God, when we were his enemies, by the death of his Son, much more, being reconciled to him, we shall be saved ¹ by his life.

11. And this is not all, but we also glory in God thro' our Lord Jesus Christ, who hath now reconciled us.

12. Wherefore, as by one man only sin entered into the world, and death by sin, in like manner death hath passed upon all men, ² all having sinned in him.

13. For ³ until the law, sin was in the world; but ⁴ there being no law, it was not imputed.

14. ⁵ And nevertheless death hath reigned from Adam to Moses, even over them who have not disobeyed the law of God, as Adam did, who was the figure ⁶ of him who was to come.

⁸ Ver. 9. *i. e.* by his death.

⁹ *i. e.* he will deliver us from the punishment which we should suffer for our sins.

¹ Ver. 10. *i. e.* the immortal life which he enjoys, being risen from the dead. The word *life* is sometimes taken for the *resurrection*.

² V. 12. *L.* in whom all have sinned, *viz.* in Adam. This is the sense which most of the interpreters give to the particle *ἐν*, which Photius and some other commentators explain by the word *quatenus*, *i. e.* in that all have sinned, as if this particle in this place was causal. Theodoret supports this interpretation, which is followed by Pelagius. St. Austin opposes it, and herein he agrees with St. Chrysostom, who ought to be preferred to Theodoret and Photius.

³ Ver. 13. *i. e.* before the law of Moses; but the particle *ἄχρι* signifies not only *until*, but also *while*: we may translate from the Greek, *while the law lasted, sin was in the world*. The particle *ἄχρι* hath this sense in the two books of the Maccabees,

ch. 14. v. 10. where in our Vulg. we find *quandiu*, and *ἄχρι* in the Greek. We find it also in the same sense in prophane authors, and in old glossaries.

⁴ We find literally in the Greek, *sin is not imputed when there is no law*, we cannot be guilty of transgressing the law, when there is none, and so we are not punished upon this account: but it is probable that the author of the Vulg. read in his Greek copy *ἐνελογεῖτο*, or *ἐλλογεῖτο* as in the Alex. MS.

⁵ Ver. 14. *i. e.* altho' there was no written law from Adam to Moses, which threatened the transgressors with death, death nevertheless reigned till the law of Moses.

⁶ *i. e.* of Jesus Christ, the second Adam. St. Paul is here very short in his comparison; for he intends to prove, that as sin and death passed from Adam upon all his race, in like manner the life and righteousness of Jesus Christ shall pass to all his posterity, *i. e.* to all those who shall believe in him, and shall obey his commandments.

15. But not as the offence, so also is the gift; for if many be dead through the offence of one, much more the grace and gift of God have been shed upon many by the grace of one man, *which is Jesus Christ*.

16. And not *as it happened* ¹ by one man's offence, so is the gift; for the judgment of condemnation comes from one single *sin*; but grace is for justification after many offences.

17. For if by reason of one man's offence, death reigneth by this one man, much more they who receive the abundance of grace, ² and of the gift, and of justice, shall reign in life by one man Jesus Christ.

18. As therefore by the offence of one, all men fell under condemnation; so by the justice of one, all men receive justification, which giveth life.

19. For as by one man's disobedience, many were made sinners, so by one man's obedience, many shall be made just.

20. Now the law entered ³ that sin might abound; but when sin abounded, grace did much more abound.

21. That as sin had reigned, giving death; in like manner grace may reign, ⁴ through justice, to give eternal life, through Jesus Christ our Lord.

¹ Ver. 16. The Greek hath, *by one man who hath sinned*; but the Syriac agrees with our Vulg.

² Ver. 17. *i. e.* the gift of justification.

³ Ver. 20. *i. e.* that men having a more perfect knowledge of sin, they might become more guilty; nevertheless, the most

learned Greek commentators have remarked, that the participle *iva*, which signifies *to the end that*, is not causal in this place, any more than in many other, where it only sheweth what doth happen.

⁴ Ver. 21. *i. e.* justification, which leadeth to eternal life.

CHAP. VI.

1. **W**HAT shall we say then? ¹ shall we continue in sin that grace may abound?
2. God forbid: for how shall we ² who are dead to sin, live any longer therein?
3. Know ye not, that so many of us as were baptized *Gal. 3. 27.* into Jesus Christ were baptized ³ into his death?
4. For we have been buried with him ⁴ by baptism, *Col. 2. 12. Eph. 4. 23. Heb. 12. 1. 1 Pet. 2. 1.* that we might die *with him*, that like as Jesus Christ was raised from the dead by the ⁵ power of the Father, we also shall live a new life.
5. For if we are planted together with him in the likeness of his death; we shall be also *in the likeness* of his resurrection;
6. Knowing that ⁶ our old man hath been crucified with him, that ⁷ the body of sin may be destroyed, and that we should not henceforth be enslaved by sin.
7. For he that is dead ⁸ is freed from sin.
8. Now if we be dead with Jesus Christ, we believe that we shall also live with him,

¹ Ver. 1. This is an objection which St. Paul himself raises, and to which he seems to have given occasion, having affirmed that in the new law we were justified merely by grace.

² Ver. 2. *i. e.* who by our profession have renounced sin.

³ Ver. 3. *i. e.* that we may die and rise again with him; so that by baptism we represent his death, dying to our sins and burying them.

⁴ Ver. 4. *To baptize*, signifies *to plunge*; and this custom of plunging or immersion, is used by all the eastern churches; so that this immersion represented the burial of Jesus Christ.

⁵ *L.* glory, the word *glory* signifies likewise *power*.

⁶ Ver. 6. *i. e.* our former manner of living, our old habits of sin; *i. e.* the corrupt nature which we brought into the world with us.

⁷ *i. e.* sin itself; *oth.* the body which inclines us to sin; an hebraism. *Oth.* the multitude or body, as it were, of sins.

⁸ Ver. 7. *L.* justified; *i. e.* he cannot be any more accused, being justified or absolved from his sins to which he is dead; we may also translate with the Syriac, *is delivered*.

9. Knowing that Jesus Christ being risen, dieth no more, and that death hath no more dominion over him.

10. For in that he died, he died unto sin ⁹ once; but now that he liveth, he liveth ¹ for God.

11. And likewise reckon ye also yourselves to be dead unto sin; but that you live ² for God, through Jesus Christ our Lord.

12. Let not sin therefore reign in your mortal bodies, that ye should obey the lusts thereof;

13. Neither offer your members to sin, as instruments of unrighteousness: but offer yourselves unto God, as those that being dead, are returned to life: and let your members be instruments of ³ righteousness unto him.

14. For sin shall have no dominion over you, because ye are not under the law, but under ⁴ grace.

15. What then? ⁵ shall we sin because we are no longer under the law, but under grace? God forbid:

John 8. 34. 16. Know ye not, that to whom ye yield yourselves
2 Pet. 2. 19. servants to obey, his servants ye are whom ye obey, whether of sin ⁶ for death, or of ⁷ obedience for ⁸ righteousness.

17. But I thank God, that after ye had been slaves to sin, ye have sincerely obeyed, conforming yourselves to the doctrine which was taught you;

18. So that being freed from sin; ⁹ ye are become servants to righteousness.

⁹ Ver. 10. *i. e.* unto sin, which he took upon himself for our sake: we may also translate, *by reason of sin*; *i. e.* to blot out our sins.

¹ *i. e.* for the glory of God, literally; unto God.

² Ver. 11. *L.* unto God.

³ Ver. 13. *i. e.* to perform good actions.

⁴ Ver. 14. *i. e.* under the evangelical law, which endueth us with grace, and much greater strength to resist sin, than did the law of Moses.

⁵ Ver. 15. This is said by way of ob-

jection, as if it was a consequence of his doctrine. See v. 1. of this chapter.

⁶ Ver. 16. *To which you obey*, must be understood, and then you being enslaved to it, it will have the power of inflicting death upon you.

⁷ *i. e.* of the gospel; and we must understand, *to which you obey*; *viz.* by observing its commands.

⁸ *i. e.* justification.

⁹ Ver. 18. *i. e.* ye are subject to the evangelical law, which justifies you by grace.

19. I speak after the manner of men, ¹ suiting myself to your weakness: as you have made your members serve uncleanness and unrighteousness, for evil actions; so, even now, make them serve to good actions, for *your* justification.

20. For when ye were enslaved to sin, ye were not subjected ² to righteousness.

21. What fruit had ye then in those things, whereof ye are now ashamed? because the end of them ³ is death.

22. But being now made free from sin, and become ⁴ servants of God, your fruit is sanctification, and your ⁵ end everlasting life.

23. For ⁶ the wages of sin, is death; but ⁷ the grace which God giveth, is eternal life, through Jesus Christ our Lord.

¹ Ver. 19. *L.* by reason of the infirmity of your flesh; *i. e.* because you have not yet a sufficient knowledge of religious matters. Which may also be understood thus: I might require more of you; but spare ye by reason of your weakness.

² Ver. 20. *i. e.* to the evangelical law, which justifieth.

³ Ver. 21. St. Paul here speaketh of the death of sin, which he opposeth to eternal life given by the new covenant.

⁴ Ver. 22. *i. e.* wholly subjected to God, and spending your whole lives in obedience to his commandments.

⁵ *Orb.* reward. We may likewise take it in the same sense v. 21.

⁶ Ver. 23. *Orb.* reward. Literally the stipend or pay given to soldiers for their support.

⁷ *L.* the gift of God; *i. e.* the justification which God freely giveth by the law of the new covenant, leads us to eternal life.

C H A P. VII.

1. **K**NOW ye not, brethren, (for I speak to them that know the law) that a man is subject to the law no longer ¹ than while it liveth?

2. For

¹ Ver. 1. *Orb.* while he liveth, if we would understand it of the man: but as St. Paul here compares the law to a husband, it is best understood of the law, or

rather of both. The text is ambiguous: but we may plainly see what the apostle means; *i. e.* the Jews who were married to the law, were obliged to submit to it

2. For the wife, who is under the power of a husband, is bound by the law to this husband, as long as he liveth: but if it happeneth that he die, she is no longer tyed by the law to her husband.

3. If then, while her husband liveth, she marrieth another, she becometh an adulteress; but as soon as her husband dieth, she is loosed from this law, so that she is not an adulteress if she marrieth another.

4. Wherefore, my brethren, ye are also dead to the law ² by the body of Jesus Christ, that you may be ³ another's who is risen from the dead, that we may bring forth fruit unto God.

5. For when ⁴ we lived according to the flesh, ⁵ the passions of sin, ⁶ raised by the law, did work in our members, to bring forth ⁷ fruits unto death.

6. But now we are no longer under the law ⁸ which brought death, and which held us bound: so that we serve God ⁹ in a new spirit, and not in the old letter.

Ex. 20. 17. 7. What shall we say then? Is the law ¹ the cause of
Deut. 5. 21 sin? God forbid: but I had not known sin but by the law;

as long as it subsisted; but it subsisting no longer, and being, as it were, a deceased husband, they are free: and so may marry another; *i. e.* Jesus Christ by the new covenant; *i. e.* the gospel.

² Ver. 4. *i. e.* by the death of Jesus Christ, or by Jesus Christ himself, who being crucified is risen again.

³ *i. e.* Jesus Christ's, since your former husband is dead.

⁴ Ver. 5. *L.* we were in the flesh; *i. e.* subjected to the law, which did not lift us above the flesh, and which filled us only with carnal thoughts.

⁵ *i. e.* such desires as incline us to sin.

⁶ *i. e.* to which the law gave occasion, by the great number of commands which it contained.

⁷ *i. e.* actions worthy of eternal death.

⁸ Ver. 6. In the vulgar Greek we find,

being dead: but we read in the two ancient Gr. copies of Clermont and St. Germain's, *ὑπάρχει*, and *mortis* in the Latin annexed: some read in the Greek, *ἀποθανόντος*, *who died*: but this reading is not to be found in any Gr. MS. and is only inferred from the exposition of St. Chrysostom, but without sufficient grounds: on the contrary, Theodoret, Theophylact, and Oecumenius, prove that St. Chrysostom read as in the vulgar Greek; and the Syriac interpreter reads in the same manner.

⁹ *L.* a newness of spirit; *i. e.* the spirit of the new law, which he opposes to the ancient law.

¹ Ver. 7. *L.* sin; *i. e.* causes it accidentally, occasionally (it having given me a more perfect knowledge of sin) and not by the intention of him who gave it.

for I should not know concupiscence, except the law had said, Thou shalt not covet ².

8. But sin taking occasion ³ by the commandment, produced in me all manner of concupiscence: for without the law ⁴ sin was dead.

9. Now ⁵ formerly I lived without the law; but when the commandment came, sin ⁶ began to live,

10. And ⁷ I died; so that the commandment which was to give me life, was the means of giving me death.

11. For sin taking occasion from the commandment, deceived me; and by this commandment slew me.

12. So that the law is without question holy, and the ⁸ commandment holy, just and good. 1 Tim. 1. 8.

13. Did then that which was good give me death? ⁹ in no wise: but sin, that it might appear sin, wrought death in me, by that which was good; ¹⁰ so that the commandment added strength to it.

14. For we know that the law is ¹¹ spiritual: but I am carnal, ¹² sold to be a slave to sin.

² viz. that which is thy neighbours. St. Paul only cites the beginning of what is set down more at large in the law, and what must be here supplied.

³ Ver. 8. *i. e.* of the law according to this maxim, *nitimur in vetitum*, we are more strongly inclined to what is forbidden.

⁴ *i. e.* languished, and was, as it were, dead, having acquired new strength by the law.

⁵ Ver. 9. These words shew that St. Paul speaks, in his own person, of a man who lived before the law, or of one who is not yet regenerated. And thus St. Austin thought, together with most of the antient Fathers, before his controversy with the Pelagians. If we would understand them with St. Austin, of a man who is regenerated; we must however explain them

partly of a man who was not yet regenerated.

⁶ *L.* hath revived; but *revixit*, which in Greek and Latin is a compound verb, signifies no more than a simple verb; the meaning is, became known and felt more than before.

⁷ Ver. 10. *i. e.* I found myself guilty of many crimes, for which I deserved death.

⁸ Ver. 12. *i. e.* there is no command in the law which is not holy in itself.

⁹ Ver. 13. It did not itself give it, but only occasioned it.

¹⁰ *L.* that by the commandment they may appear exceeding sinful.

¹¹ Ver. 14. *i. e.* itself give us such precepts as require a man to be spiritual, and not to act according to his fleshly desires.

¹² *i. e.* sold to serve sin, being a slave to my passions which strongly incline me to sin.

15. * Neither do I approve of that which I do; for the
 † good that I would, I do not; † but the evil that † I would
 not, that I do.

16. Now if I do the evil that I would not, I acknow-
 ledge that the law is good.

17. Now then, it is no more I that do it; but † sin that
 dwelleth in me.

18. For † I know, that there is no good in me, that is
 in my flesh: for † the desire to do good is within me; but
 how to accomplish it I find not.

19. † For the good that I would, I do not; but the evil
 which I would not, that I do.

20. Now † if I do that I would not, it is no more I that
 do it; but sin that dwelleth in me.

21. When then I would do good, † I perceive this law,
namely, that † evil dwelleth in me.

22. For I delight in the law of God, according to † the
 inward man.

* Ver. 15. *L.* I know not; but *to know* is often taken in scripture for *to approve*; and this expression is very applicable to a man who is enslaved to sin, and has lost the government of himself.

† The word *good* is not in the Greek, where we only find, *what I will*; *i. e.* what I would do.

‡ Gr. what.

§ *L.* I hate; *i. e.* what I would not do, *est*. what I do not approve.

¶ Ver. 17. *i. e.* that corrupt inclination which induceth me to sin.

‡ Ver. 18. *i. e.* I feel and know experimentally.

* St. Paul here repeats what he said verse 15. and *perficere* seems to be the same here as *operari*, which signifies barely *to do*: but I have followed the Vulg. literally, which hath expressed the grammatical sense of the Greek verb, which this interpreter hath translated in other places by *operari*: by the word *desire*, we must

understand what the divines call *voleity*, *willing*, or the first stirrings of the will before it is formed into a resolution: the Syriac hath translated, *it is easy for me to will that which is good*.

† Ver. 19. he repeats what he said v. 15.

‡ Ver. 20. this is a repetition of what is said v. 17. the meaning of it is, it is not so much I who do this, as this corrupt inclination.

§ Ver. 21. We find literally, *I find the law*; but the whole sequel of St. Paul's discourse shews that the article *the* is relative, and moreover that the particle *quoniam*, which answers to the word *ἐπεὶ*, does not signify here *because*, but *that*.

¶ *i. e.* the propensity which inclineth me to evil.

* Ver. 22. *i. e.* according to my judgment and reason; which the Greeks call *νῦν*, and the Latin *mens*. This St. Paul explains in the following verse, where he makes use of the word *spiritus*.

23. But

23. But I feel another law in ⁷ my members warring against the law of my spirit, and which holds me captive under the law of sin, which is in my members.

24. Wretched man that I am! Who shall deliver me from the body ⁸ which causes this death?

25. ⁹ *It shall be* the grace of God through our Lord Jesus Christ. Then with the spirit I serve the law of God; but with the flesh, the law of sin.

⁷ Ver. 23. This is what is called the concupiscible part, which the apostle opposeth to the spirit; *oth.* that propensity whereby we are inclined to evil, and which is called the lust of the flesh. We find also in Plato this distinction of the outward and inward man.

⁸ Ver. 24. *L. of this death*, he calleth that corrupt desire *death*, which is above

named *sin*; because it is the cause of eternal death.

⁹ Ver. 25. In the vulgar Greek we find, *I give thanks to God*; but we read in the two antient Greek MSS. of Clermont and St. Germain's, and in the Latin version annexed, in one of the Greek MSS. of Stephens, and in one at Rome, as in our Vulg.

CHAP. VIII.

I. **T**HERE is therefore now no condemnation for those who ¹ are in Jesus Christ, who live not after the flesh ².

2. Because ³ the law of the spirit of life, which is in Jesus Christ, hath freed me from the law of sin and from death.

3. For that which was impossible for the law *to do*, because it was weak through the flesh, God *hath done* by sending his own son in the like sinful flesh, and ⁴ he hath condemned sin in the flesh, of sin,

¹ Ver. 1. *i. e.* have embraced Christianity.

² *But according to the spirit*, is added in the vulgar Greek; but these words are not in the two MSS. of Clermont and St. Germain's, nor in that of Alex. nor in the Syriac version.

³ Ver. 2. *i. e.* the evangelical law, which he opposeth to the law of Moses.

⁴ Ver. 3. *i. e.* he entirely destroyed and killed sin, by the flesh of Jesus Christ who died to abolish sin.

4. That ⁵ the righteousness of the law might be fulfilled in us, who live not after the flesh, but after the spirit :

5. For ⁶ they who are after the flesh, think according to the flesh ; but they who live according to the spirit, think of the things of the spirit.

6. For the love of carnal things, ⁷ is death ; but the love of spiritual things, is ⁸ life and peace.

7. Because the love of carnal things ⁹ is an enemy of God : for it is not subject to the law of God, neither can it be.

8. Now they who live according to the flesh, cannot please God.

9. But as for you, ye live not after the flesh, but after the spirit, if so be that the spirit of God is always in you ; now he who hath not the spirit of *Jesus* Christ, is none of his :

10. If Jesus Christ be in you, the body is in truth dead, because of sin, but the spirit ¹ is alive because of righteousness.

11. And if the spirit of him, who raised Jesus again, be in you, the same who hath raised him up ² shall also quicken your mortal bodies, ³ because of his spirit which dwelleth in you.

⁵ Ver. 4. *i. e.* the ordinances of the law, which commandeth us to do good ; which however we could not do by the assistance of the law only.

⁶ Ver. 5. He hereby intimates, that the Jews leading carnal lives, could not be justified by their law, but by the gospel alone.

⁷ Ver. 6. *i. e.* leadeth to everlasting death, and consequently is not able to justify.

⁸ *i. e.* bringeth life, and all kind of happiness.

⁹ Ver. 7. we find literally in the Greek, *enmity against God*.

¹ Ver. 10. Gr. life ; *i. e.* *liveth*, as in the Vulg. *viz.* by the spirit of Jesus Christ which is in it.

² Ver. 11. *i. e.* shall raise them again, which we may also understand of a spiritual resurrection, altho' the words do primarily denote the real and true resurrection of the flesh.

³ The Greek copies do not agree, whether printed or MSS. the reading in the Vulg. agreeth with the Greek edition of Rob. Stephens, and several MSS. the most learned Greek interpreters, and the Syriac version: but in the edition of Alcalá, some other editions, and in some MSS. we read, *by his spirit*.

12. Therefore we are debtors, brethren, not to the flesh, to live after the flesh.

13. For ⁴ if ye live after the flesh, ye shall die ⁵; but if, through ⁶ the spirit, ye mortify the deeds ⁷ of the flesh, ye shall live.

14. For as many as are led by the spirit of God, they are the children of God:

15. For ye have not received the spirit of bondage ^{2 Tim. 1. 7.} ³ again to fear; but ye have received the spirit ⁹ of adop- ^{Gal. 4. 5.} tion, whereby we cry ¹ Abba, *that is*, Father.

16. For this ² spirit itself beareth witness with our spirit, that we are the children of God.

17. Now if children, then heirs, heirs of God, and joint heirs with Jesus Christ, provided, however, that we suffer with him, that we may be also glorified with him.

18. For I reckon, that there is no proportion between the sufferings of this life, and the glory ³ which shall be revealed to us in the life to come,

19. For ⁴ all things in the world wait earnestly for the manifestation of the children of God.

20. For every thing is subject ⁵ to change, not ⁶ wil-

⁴ Ver. 13. *i. e.* if ye do not mortify the deeds of the body.

⁵ *viz.* eternally.

⁶ *i. e.* the spirit of God.

⁷ Gr. of the body: but in the Greek and Latin of the two MSS. of Clermont and St. Germain's, we find as in the Vulg.

⁸ Ver. 15. *i. e.* as the Jews of old, when they received the law which held them in fear, as slaves, if they were not obedient.

⁹ *i. e.* such as they ought to have, who are children of God by adoption.

¹ Abba, is the Chaldee or Syriac word then in use among the Jews, and St. Paul immediately subjoins the Gr. word which answers to the Syriac.

² Ver. 16. *i. e.* the spirit of God which we have received by embracing the gospel.

³ Ver. 18. *Oth.* which is to be revealed to us. This sense is more simple, and supposeth that the word *futuram*, in the Greek, which the Latin hath translated *verbatim*, is transposed: and is as if one should read *futuram revelari*, which is the same as *quæ revelabitur*.

⁴ Ver. 19. St. Paul, by a figure very common to him, called *prosopopæia*, giveth desires to things inanimate.

⁵ Ver. 20. *L.* to vanity; *i. e.* corruption, and all kind of misery.

⁶ St. Paul continuing his figure, giveth a will to things inanimate.

lingly; but ⁷ by reason of him who hath subjected the same, ⁸ with hope.

21. To be delivered from the bondage of corruption, to partake of the liberty which the children of God shall have in glory.

22. For we know that every thing in this world ⁹ groaneth, and suffereth like a woman in travail, until now.

23. And moreover, ¹ we also, who have the first fruits of the spirit, we groan within ourselves, waiting ² as adopted children of God, that we may be delivered from the corruptions of our body.

24. For ³ we are saved by hope: now when that which is hoped for is seen, it is not hope; for how can that be hoped for, which is seen?

25. But if we hope for what we do not see, we wait with patience.

26. Likewise the spirit also helpeth our infirmities: for we know not how to ask, as we ought, what we should ask for; but this same spirit ⁴ asketh for us, with groanings which cannot be uttered.

27. Now he that searcheth the hearts, knoweth what the spirit desireth; for ⁵ *this spirit* asketh according to God for the saints:

⁷ *i. e.* by the will of God.

⁸ This may be explained by these words in the second Epistle of St. Peter, ch. 3. v. 13. *we expect new heavens, and a new earth, wherein the just shall dwell.*

⁹ Ver. 22. St. Paul still speaks by the same figure, as if all things in the creation, which he compares to a slave, only recovered their liberty that they might not be subject any more to change or corruption.

¹ Ver. 23. *i. e.* we ourselves, who are apostles, and sent by Jesus Christ to preach the gospel.

² *L.* for the adoption of the children of God, the deliverance of our bodies: by

adoption we are to understand the fruits of adoption.

³ Ver. 24. *i. e.* we do not yet enjoy that glory, but we hope for it.

⁴ Ver. 26. *i. e.* causeth the faithful to ask earnestly, and with groans: those actions are ascribed to the Holy Ghost, which are performed by his impulse, not that he groaneth; but causeth us to groan: as the Evangelists call a *dumb* devil, that which maketh the possessed dumb. These short phrases are very frequent in scripture.

⁵ Ver. 27. *i. e.* the faithful animated by this spirit, ask nothing of God, but what is agreeable to his will.

28. And we know that all things are ⁶ for good to them that love God; to them, *I say*, who ⁷ are holy by their calling.

29. For whom he did ⁸ foreknow, he also did predestinate, ⁹ to be conformed to the image of his son, that ¹ he might hold the first place among all his brethren.

30. And whom he did predestinate, them he also called; ² and whom he called, them he also justified; and whom he justified, them he also ³ glorified.

31. What then shall we say to these things? God being for us, who shall dare to be against us?

32. He that spared not his own son, but delivered him up for us all, how shall he not with him also give us all things?

33. Who shall lay any thing to the charge ⁴ of God's elect? It is God that justifieth them.

34. Who is he that shall condemn them? it is Jesus Christ that died, and who moreover is risen again, who is

⁶ Ver. 28. *i. e.* happiness.

⁷ *L.* are called *saints*: the word *saints* is not in the Greek: the translator hath supplied it, to make the sense the clearer; and in the Greek *called* is a noun, and not a participle.

⁸ Ver. 29. *i. e.* approved: for so doth the word *know* frequently signify in scripture, as we have already observed.

⁹ *i. e.* to enjoy the same glory as Jesus Christ, after having suffered with him. Jesus Christ is here proposed as a pattern to Christians, who must suffer before they enter into glory.

¹ *L.* that he may be the first born. The Hebrews frequently make use of the words *first born*, to denote a great degree of pre-eminence, because among them the right of elderhip was very much regarded.

² Ver. 30. *viz.* to Christianity or the Gospel, and not, as some explain it, to sufferings; for St. Paul here speaks of the calling to the law of the gospel.

³ Instead of *glorificavit* in the Vulg. now in use, we read in the old one an-

nexed to the Greek in the MSS. of Clermont and St. Germain's, *magnificavit*; *i. e.* magnified: and this reading is retained by most of the Latin copies, which St. Chrysostom, and most of the learned Greek commentators after him, have understood of the gifts of the Holy Ghost, which they receive who become children of God by their baptism: the Syrian scholiast expounds it, of the gift of working miracles, conferred upon the first Christians at their baptism, by the imposition of hands, whereby they became famous. And indeed the word, which signifieth to *glorify* in the scripture, doth also signify to make *powerful* and *famous*, and is frequently translated in the antient Vulg. by *magnificare*. St. Austin and the Schoolmen understanding it of everlasting glory, which all shall infallibly obtain who are predestinated.

⁴ Ver. 33. *i. e.* the faithful, who are thus called, because they were chosen by God to embrace the gospel faith.

at the right hand of God, and who also maketh intercession for us.

35. Who then shall separate us from the love ¹ of Christ? shall tribulation, or distress, or hunger, or nakedness, or peril, or persecution, or the sword?

Pf. 43. 22. 36. According to these words of the scripture; ⁶ For thy sake we are killed daily; we are accounted as sheep for the slaughter.

37. But in all these evils we remain conquerors, because of him who loved us.

38. For I am certain, that neither death, nor life, nor angels, ⁷ nor principalities, nor powers, nor things present, nor things to come, ⁸ nor strength,

39. ⁹ Nor any thing above, nor any thing below, nor any other creature, can separate us from the love ¹ of God ² in Jesus Christ our Lord.

¹ Ver. 35. *i. e.* which we have for Jesus Christ, or Jesus Christ hath for us. lately. Thus it is in the antient Vulg. answering to the Greek of these two MSS.

⁶ Ver. 36. *i. e.* we are exposed and delivered to die continually for thy name's sake. *neque angelus, neque potestas, neque initia, neque instantia, neque futura, neque virtus:* we read also in the MS. of Alex. in the same order, the word *ὑψιμῶν, virtutes.*

⁷ Ver. 38. These two words denote the first order of angels. ⁹ Ver. 39. *L. neither height nor depth;* *i. e.* nothing in the heaven, the air, nor the sea.

⁸ This word is not in the vulgar Greek, but is to be found in the two MSS. of Clermont and St. Germain. This is only a transposition; for the word *virtutes*, which is in our Vulg. has been inserted ¹ *i. e.* which God hath for us, or which we have for God. ² *Orb.* by Jesus Christ.

CH A P. IX.

1. **I** Say the truth in Jesus Christ, I lye not; my conscience bears me witness, ¹ with the Holy Ghost,

2. That I have great heaviness and continual sorrow in my heart ²,

¹ Ver. 1. *Orb.* by: literally *in.*

² Ver. 2. St. Paul, as his manner is, must supply something, to shew the cause of his great sorrow, which the words that follow seem to point at.

3. For

3. For ³ I could wish myself to be an anathema, ⁴ for the sake of Jesus Christ, for my brethren who are of the same flock according to the flesh: Acts 9. 2.
1 Cor. 15. 9

4. I mean the Israelites, to whom appertain the adoption (whereby they are ⁵ children) ⁶ the glory, ⁷ the testament, the law, the worship of God, and the promises;

5. ⁸ Who are descended from the patriarchs; and of whom, according to the flesh, came Jesus Christ, ⁹ who is God over all things, blessed for ever. Amen.

6. Not that the word of God, however, hath been ineffectual: for all the descendants of ¹ Israel are not Israelites ²;

7. Neither are all they, who are of the race of Abraham his children; but thy race (*saieth the scripture*) shall be in the descendants of Isaac. Gen. 21. 12

8. That is, they are not the descendants of Abraham according to the flesh, who are children of God, but they to whom the promises appertain, who are counted for his children. Gal. 4. 28.

¹ Ver. 3. L. I did wish: but the most learned Greek commentators translate, *I could wish*, the particle *εἰ* being supplied: so that, according to this interpretation, which is very just, *optabam* is put in the Latin of our Vulg. for *optarem*.

⁴ We shall observe that *a Christo*, which answereth literally to the Greek text, is here the same as *propter Christum*: for the Greek particle *ἀπό*, and the Latin *a*, is sometimes found in that sense among the Hebrews. We find instances of this in the Old, and even in the New Testament. St. Chrysostom, and the other Greek commentators after him, who did not think of this Hebraism, understood by this phrase, *to be an anathema*, according to the propriety of the Greek words, *to be separated*. But in all parts of scripture where this phrase, *to be an anathema*, is taken in an ill sense, it signifies *to be devoted, treated as the greatest villain, ex-*

terminated; and this is the sense followed by St. Jerome.

⁵ Ver. 4. *i. e.* children of God, as they are called in the Old Testament.

⁶ *i. e.* the glory of being the people of God.

⁷ *Oth.* the covenant, or in the plural covenants, as in the vulgar Greek.

⁸ Ver. 5. L. whose are the fathers.

⁹ Thus must we translate these words, and not with some Unitarians after Erasmus, putting a full stop after the word *flesh*, *may God, who is over all things, be blessed for ever*. Which is a refinement unknown to any of the antients.

¹ Ver. 6. *i. e.* of Jacob according to the flesh.

² According to the spirit, or children of the spiritual Jacob, to whom the promises were made as the type of Jesus Christ. St. Paul frequently follows in this epistle a mystical interpretation, well understood by the Jews of his time.

G g g

9. For

Gen. 18. 10. 9. For thus saith the promise; I will return at this very season, and Sarah shall have a son.

10. Which not only happened to Sarah; but also to Rebecca, when she conceived twins by Isaac our father.

11. For while they were yet unborn, neither having done any good or evil, (that what God had purposed by the choice he had made might continue firm)

Gen. 25. 23. 12. It was said to ⁴ her, not because of their works, but because he had called them,

Mal. 1. 2. 13. The elder shall serve the younger, according to these words of the scripture; ' Jacob have I loved more than Esau.

14. What then shall we say to *this*? Doth God work unrighteousness? In no wise:

Ex. 33. 19. 15. For he saith to Moses, I will shew favour to whom I ⁵ will shew favour, and clemency towards whom it pleaseth me.

16. ' This cometh not then from him that willeth, nor from him that runneth, but from God who sheweth favour.

17. For

³ Ver. 10. We find in the Gr. *by one*, namely, *Isaac our father*. This is a second instance of the same type, whereby he sheweth, that God being supreme and absolute, might reject the Jews who were his people, and chuse the Gentiles in their place, calling them to the Gospel, altho' the Jews had not been guilty.

⁴ Ver. 12. *i. e.* to Rebecca.

⁵ Ver. 13. *L.* I have loved Jacob and hated Esau. We have elsewhere already observed, that in the scripture stile, *to hate*, frequently signifies *to love less*, and that the right of eldership is here spoken of which God gave to Jacob, altho' he was the youngest. For St. Paul here speaks of Jacob and Esau as types of the Jews who were rejected, and of the Gentiles who were called in their room, that they might become God's people; and hereby we may also more easily discover wherein the strength of the type and antitype consists;

for according to the stile of the Old Testament, Jacob signifies his descendants, and Esau also signifies the Idumæans, who were his posterity, and who were subject to the Jews.

⁶ Ver. 15. Instead of *grace* and *clemency*, we find in this and the following verse *mercy*, which frequently signifies in the Gr. of the LXX. *favour*, *benefit*; and the whole tenor of St. Paul's discourse sheweth, that we are here to take it in this sense.

⁷ Ver. 16. St. Gregory Nazianzen, who has been followed by several learned Gr. commentators, and even by St. Austin upon this passage, supposed that this position, which is here laid down as absolute, is not altogether absolute; but that it ought to be understood in a restrained and limited acceptation, as if it was *non est volentis solum*. It is true that we find in scripture many positions of the like nature; but it seemeth

17. For the scripture saith to Pharaoh ; * I have raised thee up, on purpose that I might shew my power in thee, and that my name might be declared throughout all the earth.

18. God then sheweth favour to whom he will, and whom he will he ' hardeneth.

19. It being thus, thou wilt say to me ; Why then doth he complain ? for can his will be opposed ?

20. O man, what art thou, that thou shouldst dispute with God ? ' shall the vessel say unto him who made it ; *Wisd. 15. 7. Isa. 45. 9. Jer. 18. 6.* Why hast thou made me thus ?

21. Hath not the potter the power over his clay, to make of the same lump one vessel for honourable uses, and another for dishonourable uses ?

seemeth from the whole chain of St. Paul's argument, that he here speaks absolutely. For he would prove to the Jews, that they vainly boast of their law and good works, God having the absolute disposal of his gifts and graces, which he proves by a mystical exposition of the words in Genesis, which, according to Tolet, in his commentary on this passage of St. Paul, signifies, that Jacob received the blessing and inheritance of Isaac his father, not because he prevented Esau by the advice of his mother, but because God was pleased to give this inheritance to him and his race.

* Ver. 17. *i.e.* I have made thee a great and powerful king, or, according to the paraphrase of the most learned Gr. commentators, *I have permitted thee to ascend the throne, which tho' I might have prevented, I did not, because I foresaw that this would be profitable to others.*

9 Ver. 18. *i.e.* according to the same Greek commentators, suffereth him to be hardened. St. Austin saith upon this place, that Pharaoh did not obey God, because he was then hardened, and that this his hardness of heart proceeded from his infidelity ;

and tho' it is expressly said in Exodus, that God hardened Pharaoh, yet it is said at the same time that Pharaoh hardened himself. St. Paul doth here very aptly ascribe this hardening to God, according to the common stile of the scripture, which maketh God the author of all things, because as he himself acteth, so doth he permit nothing to be acted, but to some wise end.

* Ver. 20. By this comparison, which is to be found in Isaiah, Jeremiah, and in the book of Wisdom, the apostle would prove to the Jews, that God being absolute Lord of all things, and disposing of them according to his will, he doth likewise distribute his favours as it best pleases him, and that they have no reason to complain ; and as this is introduced by St. Paul only to make his argument the clearer, we must not insist upon all the terms which he uses upon this occasion ; for it is certain that it cannot be said, that men have of themselves no more motion than the potters clay. St. Paul inserts here no more than what relates to his subject ; but in his 2d epistle to Timothy, ch. 2. v. 21. he more particularly explains who those vessels of honour were among the Christians.

22. *What is there to be said*, if God, willing to shew his wrath ^a, and to make known his power, ^a hath suffered with much patience vessels which *deserved* his wrath, and were prepared to be broken,

23. To the end that he might shew forth ^a the riches of his glory in respect of the vessels of his mercy, which he ^a prepared unto glory,

24. Whom he hath also called; *I mean* ^a us, not of the Jews only, but also of the Gentiles.

Osee 2. 24. 25. As he saith in *Osee*; I will call ^a them my people,
1 Pet. 2. 10. who were not my people; her my beloved, who was not my beloved ^a; and her the object of my favour, to whom I never shewed any.

Osee 1. 10. 26. And it shall come to pass, that they shall be called the children of the living God, in the places where it had been said to them; Ye are not my people.

Isa. 10. 22. 27. *Isaiah* also crieth concerning *Israel*; ^a Of the *Israelites*, whose number is as the sand of the sea, a small remnant only shall be saved.

^a Ver. 22. viz. as to the guilty to punish them; for this is to be understood by the word *wrath*.

^a This sheweth, that God waiteth a long time, before he maketh those who have forsaken him feel the effects of the severity of his power and judgments. St. Paul at the same time sheweth, that altho' God need not give an account to any one of his actions, nevertheless, as he is just and good, he did not reject the Jews, till they had rendered themselves unworthy of being any longer his people; and moreover, as he is long-suffering, he is still ready to shew them mercy, notwithstanding their infidelity, and their perverseness and obstinacy against Jesus Christ, if they return to him by a lively faith, and sincere repentance.

^a Ver. 23. i. e. a great glory.

^a The verb in the Gr. signifies *before prepared*, as having resolved from all eternity to give them this glory.

^a Ver. 24. i. e. us Christians.

^a Ver. 25. The Jews in the scripture are called God's people, as if by that character they had been distinguished from other nations. But when the nations embraced the Gospel, they also became the people, and the beloved children of God.

^a These words are not in the Greek, nor even in the two antient copies of Clermont and St. Germain's, nor in the antient Vulg. annexed; and indeed this is a second version of the foregoing works of *Osee*, which may be translated both ways; in the Syr. version we find this second interpretation.

^a Ver. 27. But a very small number of Jews having embraced the Christian religion, St. Paul would prove, that this was foretold by these words of *Isaiah*, which he doth, according to his custom, by a mystical exposition.

28. For the Lord consumeth, and ¹ cutteth short with justice, ² because he will make a great diminution on the earth.

29. And if the Lord of Hosts, as Isaiah said before, *Isa. 1. 9.* had not left us some, ³ we had been as Sodom and Gomorrha.

30. What then shall we conclude? that the Gentiles, who fought not justice, have laid hold of justice, and ⁴ the justice of faith.

31. On the contrary, the Israelites, who fought after the justice of the law, obtained not the justice.

32. Wherefore? ⁵ because they *fought it not* by faith, but as *it were endeavouring to attain to it* by works; ⁶ but ⁷ they stumbled at the stumbling-stone;

33. According to these words of the scripture; I will *Isa. 8. 14.* lay in Sion a stumbling-stone, and a rock of offence; but *Isa. 28. 16.* whosoever believeth ⁸ on him who is this rock, ⁹ shall not be confounded. *1 Pet. 2. 6.*

¹ Ver. 28. *L.* cutteth short the word; but the expression, which signifies *word* in the Hebrew, signifies also *thing*, and by this thing we must understand the Jews who are here spoken of: the meaning is, they shall then be reduced to a small number. St. Paul follows the version of the Sept.

² This is a repetition of the foregoing words: these kind of repetitions are frequent in Isaiah.

³ Ver. 29. *i. e.* we had been utterly destroyed, not one remaining.

⁴ Ver. 30. *i. e.* they were justified by faith in Jesus Christ, and not by the works of the law.

⁵ Ver. 32. *i. e.* because they would not embrace the Gospel, and believe in Jesus Christ, entirely relying upon their law, as if their law alone justified them.

⁶ The Gr. adds, *of the law*; but these words are not in some antient Gr. MSS. any more than in the Vulg.

⁷ *i. e.* Jesus Christ was, as it were, a stumbling stone unto them, being shocked and scandalized at his doctrine, because they saw not in him, what they expected in their Messiah.

⁸ Ver. 33. *L.* him.

⁹ *i. e.* shall not be deceived, shall obtain what he hopeth for.

C H A P. X.

1. **B** Rethren, I have a sincere affection for the Israelites, and my prayer to God for them is, that they may be saved.

2. For I bear them witness, ' that they are zealous towards God; but want knowledge;

3. Because, not knowing ' the justice which God giveth, and going about to establish ' their own, they have not submitted ' to the justice of God:

4. For *Jesus* Christ is ' the end of the law, justifying whosoever believeth *on him*.

Lev. 18. 5. 5. For Moses ' hath writ, That he who shall observe
Ez. 20. 11. 7 the justice which is by the law, shall live ' by that
Deut. 30. 12. justice.

6. But behold what is said ' of the justice of faith: ' say not within thyself; Who shall ascend into heaven; that is, to bring down *Jesus* Christ to the earth?

¹ Ver. 2. They have a zeal of God; *i. e.* are zealous for their law.

² Ver. 3. *i. e.* the true justification, which God giveth by faith in *Jesus* Christ, who came to preach the gospel to them.

³ *i. e.* which is founded upon their law, which they oppose to the gospel.

⁴ *i. e.* to the gospel which God giveth them by *Jesus* Christ, that they may be justified.

⁵ Ver. 4. *i. e.* completed and perfected the law of Moses by adding justification. The Rabbins themselves agree, that the Messiah is to perfect the law.

⁶ Ver. 5. In the vulgar Greek we find, *describeth the justice which comes from the law*, to wit, *he that doth these things shall live by them*. But the reading in the Vulg. is supported by some antient Gr. MSS.

⁷ *i. e.* the commandments of the law.

⁸ *i. e.* observing those commandments, which promise not only an exemption from punishment, but long life to the observers.

St. Paul seems nevertheless to understand this of the spiritual life, which leadeth to eternal life, making only this distinction between the justification of the old law, and that of the gospel, that the former was very difficult by reason of the great number of precepts contained in that law: whereas justification was easy in the new law, which had removed the burthen of those legal ceremonies, and gave new graces to its professors.

⁹ Ver. 6. *i. e.* of the justification which is by the gospel.

¹ This is a mystical exposition of the words of Moses, which St. Paul, (as the manner of the Jews of those times was, who made such sort of applications to the Messiah) applieth to the subject which he is discoursing upon. The primitive Christians followed the same method, which they had borrowed from the received customs of the synagogues.

7. Or who shall descend into the deep; that is, to raise up Jesus Christ again?

8. But what addeth ² the scripture? the word is nigh *Dent. 30.* thee, ³ in thy mouth, and in thy heart; that is, the word ¹⁴ of faith, which we preach;

9. Because, if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.

10. For we believe with the heart to be justified, and confess with the mouth to be saved;

11. For the scripture saith, whosoever believeth on him *If. 28. 16.* shall not be confounded.

12. For the Jew is not distinguished from the Gentile, since the same Lord is over all, and exceeding bountiful to all that call upon him.

13. For whosoever shall call upon the name of the *Joel 2. 32.* Lord, shall be saved;

14. And how shall they call upon him in whom they *Act. 2. 21.* have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?

15. And how shall they hear preachers if none be sent? *If. 52. 7.* according to these words of the scripture; How beautiful *Nah. 1. 15.* is it to behold the coming of those who bring the gospel of peace, who bring the gospel ⁴ of happiness?

² Ver. 8. These words are not in the vulgar Greek, but they are in the MSS. of Clermont and St. Germain's, and in the Latin annexed, and also in some other Gr. MSS.

³ St. Paul continueth to shew how easily justification is obtained by the new law, where, without being burthened with a great number of precepts, it is sufficient, as he saith afterwards, for justification, truly to believe in Jesus Christ; and for

salvation, to confess him with the mouth. Now this faith and confession must be supposed to include all which the gospel enjoineeth its professors, for we cannot truly believe in Jesus Christ, if we do not observe his commandments.

⁴ Ver. 15. *L.* of good things. The Jews expected a happy and peaceable reign under their Messiah, but what they understood of a temporal happiness, the Christians understand of a spiritual felicity.

C H A P. XI.

1. **I** Ask then; Hath God rejected his people? in no wife; for I myself am an Israelite of the seed of Abraham, and of the tribe of Benjamin.
2. God hath not rejected his people ¹ whom he before loved: know ye not what the scripture saith, speaking of Elias, how he complaineth to God of the Israelites?
3. Lord, they have killed thy prophets, and destroyed ^{1 Kings 19. 10.} thy altars; I am left alone, and they seek my life.
4. But what saith the divine oracle unto him? I have ^{1 Kings 19. 18.} reserved to myself seven thousand men, who ² have not bowed the knee before Baal.
5. In like manner, at this time, some, who remain by the free choice of God, have been ³ saved.
6. Now if this is by grace, it is no more by works, otherwise grace would be no more grace ⁴.
7. What then? ⁵ the Israelites ⁶ have not obtained what ^{1 Kings 6. 9. & 29. 10.} they sought; whereas ⁷ the elect have obtained it, but the ^{Mat. 13. 14} rest were blinded, ^{Joh. 12. 40}
8. According to these words of scripture; God hath given them a spirit of ⁸ stupifaction, eyes that they should ^{Act. 28. 26} not
- H h h h

¹ Ver. 2. *L.* whom he before knew: but we have already shewed that the word *know* signifies often in scripture, to *approve, love, acknowledge*, as one I own.

² Ver. 4. *i. e.* have not adored Baal. *Oth.* the image or idol of Baal.

³ Ver. 5. We do not find the word *saved* in the Greek, but this doth not alter the sense, which is, *some remained*.

⁴ Ver. 6. The vulgar Greek adds, *if it be of works, then it is no more grace: otherwise work is no more work*; but these words are not in the antient MS. of Alex. nor in the Greek nor Latin of the two antient MSS. of Clermont and St. Ger-

mains, nor in the most learned Greek fathers.

⁵ Ver. 7. *i. e.* the greatest part of the Israelites.

⁶ *i. e.* have not been justified.

⁷ By *the elect*, as well in this, as in many other passages of this epistle, we must understand those who had embraced the gospel and become Christians. They are called elect, because it is only by the grace of God that they are chosen.

⁸ Ver. 8. *L.* of compunction: which literally expresseth the word in the Greek; and by *compunction*, St. Chrysostom, and after him the most learned Greek commentators,

If. 53. 1. 16. But all have not obeyed ⁵ the gospel; for *Isaiah*
Joh. 12. 38 faith; Lord, who hath believed what we have preached?

17. So then faith cometh by preaching, and preaching by the word ⁶ of *Jesus* Christ.

Pf. 18. 5. 18. But ⁷ I must say to you; ⁸ Have they not heard? yes, without question, the voice of the preachers hath been heard through ⁹ all the earth, and their word ¹ to the end of the world.

Deut. 32. 21. 19. But I must further say to you; ² Did not the Israelites know? *Moses* said first; I will cause you to envy them ³ who have not the name of a people: and ⁴ by a foolish nation will I anger you.

If. 65. 1. 20. *Isaiah* ⁵ faith still more clearly; I was found of them that sought me not; I was made manifest to them that consulted me not.

If. 65. 2. 21. Then, as to the Israelites, he adds; All the day long have I stretched forth my hands to an unbelieving and gainsaying people.

⁵ Ver. 16. *i. e.* this gospel or tidings of peace and happiness.

⁶ Ver. 17. *of God*; but in some Greek MSS. we read as in the Vulg. The expression *word*, may be understood here as in other parts of the scripture, for *command*, which would denote the divine mission of those who preach the gospel.

⁷ Ver. 18. *L.* I say: which may also be translated by *I ask*.

⁸ *i. e.* Have they not all heard? even the Gentiles, to whom we preached the gospel, as well as to the Jews.

⁹ The word *all* is not always to be taken in the strictest sense, even in our own language; but only for a great part.

¹ *i. e.* in remote countries, for thus doth this expression signify among the Hebrews.

² Ver. 19. *i. e.* did not they know that the gospel was to be preached to the Gentiles?

³ That are no people. By this the Gentiles are meant, because the Hebrews alone took the name of *people*, as being chosen by God to be his people.

⁴ *i. e.* unbelieving, and who have no knowledge of divine things.

⁵ Ver. 20. *L.* is bold and faith; *i. e.* *faith boldly*, and as if he had ventured to add to what *Moses* had said before on the same occasion.

not see, and ears that they should not hear, ⁹ unto this day.

R/ 68. 23. 9. David faith also; Let ¹ their table become a snare, a trap, a stumbling block, and a recompence to them:

10. Let their eyes be darkened, that they may not see, and ² bow down their back always.

11. I ask then; ³ Have they stumbled so that they have fallen? in no wise; but their ⁴ fault hath caused the salvation of the Gentiles, that they might become jealous of them.

12. And if their ⁵ fault hath been the riches of the world, and ⁶ their small number ⁷ the riches of the Gentiles; how much more shall the fullness of their number?

13. For I say to you who are of the Gentiles; That so long as I am the apostle of the Gentiles, ⁸ I will acquit myself honourably of my ministry.

14. To endeavour to cause emulation in those of my own nation, and to save some of them.

15. For if by being rejected, they have been the cause of the reconciliation ⁹ of the world, what shall their restoration be? ¹ it shall recal the dead to life.

mentator, understand an irresistible habit of sin; and this propensity to evil, they explain by the similitude of a thing fastened with nails, and which consequently cannot be loosened. These commentators make not God the author of this blindness; but as St. Chrysostom faith here; He permiteth it, but doth not cause it. I have translated *stupifaction*, for the meaning is, their brain is disordered, and they are become stupid.

⁹ These are St. Paul's words, and are to be joined with those at the end of the 7th verse, *they were blinded*: which supposeth that the passage is taken from Isaiah, as is marked in the margin of our Vulg. but learned men believe it is taken from Deuteronomy.

¹ Ver. 9. *i. e.* let them who eat at their table deceive them, and lay snares for them, as if they were their enemies.

² Ver. 10. *i. e.* let them be, like slaves, oppressed with labour.

³ Ver. 11. *i. e.* have they so fallen, as that they can never rise again?

⁴ The word, in the Greek, signifies also, *fall, ruin*; in Latin, *lapsus*, which will include both these significations.

⁵ Ver. 12. *i. e.* infidelity.

⁶ *i. e.* the small number of the Jews which believed.

⁷ *i. e.* occasioned the conversion of the Gentiles.

⁸ Ver. 13. *i. e.* I will make my ministry famous, by preaching the gospel to the Gentiles.

⁹ Ver. 15. *i. e.* of the Gentiles.

¹ This expression, which is abridged, signifies, there shall be as great joy in the world, as if it was new created by a general renovation.

16. Now,

16. Now, the ² first fruits being holy, ³ the rest of the lump is also holy; and the root being holy, so are the branches.

17. And if some of the branches being broken off, and thou, who art only a wild olive, hast been grafted among the rest upon the good olive-tree, so that thou hast no other root nor sap but his,

18. ⁴ Be not lifted up with vanity against these branches, as if thou hadst done it; *know* that thou bearest not the root, but the root beareth thee.

19. But thou wilt say; The branches have been broken off that I might be grafted in.

20. Be it so; they were broken off, because of their unbelief; whereas thou continuest *in the tree* ⁵ by faith: be not high-minded, but fear ⁶.

21. For if God spared ⁷ not the natural branches, take heed lest he also spare not thee.

22. Consider therefore the goodness and severity of God: his severity towards those that are fallen, and his goodness towards thee, provided that thou persevere in the grace he hath given thee; otherwise thou also shalt be cut off.

23. And likewise, as to them, if they do not persevere in their unbelief, they shall be grafted in; for God is able to graft them in again.

24. For ⁸ if thou wert cut out of the olive-tree, which was wild by nature, to be grafted, contrary to thy nature, into a good olive-tree, there is much more reason that these, who are the natural branches, ⁹ should be grafted upon their own stock.

² Ver. 16. *i. e.* Abraham, and the rest of the patriarchs.

³ *i. e.* the body of the Jewish nation.

⁴ Ver. 18. *i. e.* do not despise, through pride, the Jews, who are these broken branches, whose place ye have filled.

⁵ Ver. 20. *i. e.* by the belief which we have in Jesus Christ.

⁶ *viz.* of falling, like them, into unbelief.

⁷ Ver. 21. *i. e.* the Jews.

⁸ Ver. 24. The Gentiles throughout this discourse, are the branches of the wild olive tree.

⁹ *viz.* of the good olive-tree.

25. For I would willingly, brethren, that ye should discover ¹ this secret, that ye may not presume too much : which is, that blindness is come upon part of the Israelites, only till the whole number of Gentiles are come *into the church*:

If. 59. 20. 26. And then ² all the Israelites shall be saved, according to these words of the scripture ; The deliverer shall come out of Sion, who shall turn away the ungodliness of the posterity of Jacob.

27. And this is the covenant I will make with them, after I have blotted out their sins.

28. They are, in truth, concerning the gospel, enemies of God for your sakes ; but as to ³ the election, they are his well-beloved for their father's sakes.

29. For God doth not revoke ⁴ his gifts, nor his calling;

30. And as there was also a time when ye believed not in God, and yet now ye have obtained mercy, because of their unbelief;

31. Even so they also have not yet believed ⁵ that mercy might be shewed to you, and that they may also at length obtain it.

32. For God ⁶ hath concluded all men in unbelief ; that he might have mercy upon all.

33. ⁷ O the hidden treasures of the wisdom and knowledge of God ! how incomprehensible are his judgments, and how imperceptible his ways !

34. For

¹ Ver. 25. *L.* this mystery; *i. e.* that which cannot be known but by revelation.

² Ver. 26. This may be understood also of a great part of the Jews only: for the word *all*, among the Hebrews, signifies often only a great number.

³ Ver. 28. *i. e.* the choice which God made of them, by making them his people.

⁴ Ver. 29. *i. e.* the promises which he made to Abraham, and the rest of the patriarchs, both to them and their posterity.

⁵ Ver. 31. *L.* for your mercy; *i. e.* because God had compassion upon you: the whole sequel of St. Paul's discourse favours this interpretation.

⁶ Ver. 32. *i. e.* hath suffered all, whether Jews or Gentiles, to sin, and be disobedient, that he might make them more sensible, that they stood in need of his mercy.

⁷ Ver. 33. *L.* O the depth of the riches ! This is an exclamation which St. Paul makes upon what he had advanced in the foregoing chapters, where he ascribed

34. For who hath known the mind of the Lord, or who hath been his counsellor? *Wif. 9. 13.*
If. 40. 13.
1 Cor. 2. 16

35. * Or who hath first given any thing to him to pretend a recompence again?

36. For there is nothing which is not of him, and by him, and * in him: to whom be glory for ever.

to the free will of God, what he said of the rejection of the Jews, and the calling of the Gentiles to the gospel faith. He praises the wisdom and justice of God, who knoweth how to convert all things to his honour, neither can any accuse him of injustice.

* Ver. 35. St. Paul would shew by this expression, that God is the absolute disposer of his favours, and that he is indebted to none.

* Ver. 36. We may also translate according to the Greek, *for him*; i. e. all things tend to him as their ultimate end.

C H A P. XII.

1. * **I** Beseech you therefore brethren, by the mercy of God, that ye present your * bodies to him *to be* a * living sacrifice, holy, acceptable, *which is* your * spiritual worship.

2. Be not conformable to * this world; but be ye transformed by the renewing of your mind, that ye may discern *Eph. 5. 17.*
1 Thef. 4. 3. * that acceptable and perfect good which God willeth:

3. And * by the grace which hath been given unto me, *1 Cor. 12.* * I order all who are among you, not to be exalted more *11.*
Eph. 4. 7. than they ought; but to think moderately of themselves,

* Ver. 1. The Greek word signifies also *I exhort you*. St. Paul having settled the points of doctrine, proceeds to moral precepts; alluding, in his expressions, to the ceremonies and worship of the antient law.

² i. e. yourselves, and not animals.

³ He opposeth this word *living* to beasts which were slain, and which were called *holy*, as appointed to sacred uses.

* *L.* reasonable; i. e. which is not carnal, but spiritual, not consisting in outward ceremonies. St. Paul seems also to oppose this word *reasonable*, to the antient sacrifices, which were animals.

⁵ Ver. 2. i. e. to the men of the world.

⁶ *L.* what is the good, and perfect, and acceptable will of God.

⁷ Ver. 3. i. e. by my authority as apostle.

* *L.* I say.

so that each man may keep to ¹ that proportion of faith which God hath measured to him.

4. For as we have many members in one body, and all these members have not the same office;

5. So we being many, make but one body in Jesus Christ, and are all members one of another :

6. Now the gifts we have received are different, according to the grace which hath been given to us: let him who hath the gift of prophecy, prophecy in proportion ¹ to the faith *he hath received.*

7. Let him who hath the gift of the ministry, minister ; and he who hath the gift of teaching, teach :

8. He who hath the gift of exhorting, let him exhort : he who is appointed to give alms, let him do it ² with integrity : he that is to rule, do it with ³ application : he who is appointed to shew mercy, do it ⁴ with joy.

Amos. 5. 15 9. Let your love be without dissimulation ; abhor that which is evil, cleave to that which is good,

Eph. 4. 2. 10. Have a brotherly love one towards another, in
1 Pet. 2. 17. honour preferring one another.

11. Be not slothful when ye have any thing to do ; being fervent in spirit ; serve ⁵ the Lord.

¹ *i. e.* to the gifts which he hath received from God. According to the most learned Greek commentators, the visible gifts of the Holy Ghost are here spoken of, which the primitive Christians received after their baptism ; and they were appointed to offices most suitable to the gifts they had received, and this is here called concisely, *the proportion of faith.*

² Ver. 6. *i. e.* to the gift of prophecy which he hath received ; for by the word *faith*, we are to understand these visible gifts. See above v. 3. *proportion of faith*, is the same as *measure of faith.* St. Paul expresses himself in a very concise manner throughout this whole discourse, till v. 9. which cannot be rendered in our tongue, but by supplying some words.

³ Ver. 8. *L.* in simplicity ; *i. e.* with an upright and just mind : *oth.* freely.

⁴ *Oth.* with a careful and diligent inspection.

⁵ *i. e.* banishing all kind of melancholy, which the employment of taking care of those who labour under any kind of misfortune, is apt to create.

⁶ Ver. 11. In the vulgar Greek we find *in time* ; *i. e.* chuse your time, do nothing at an improper season : but in a great number of Gr. MSS. we read as in the Vulg. This reading is also supported by the two antient Gr. MSS. of Clermont and St. Germain's, where we find *κ Ω*. This abbreviation may possibly have occasioned the various readings.

12. Rejoice in the hope *which ye have*; be patient in affliction, persevere in prayer.

13. Distributing to the saints who are in necessity; exercising hospitality. ex- Heb. 13. 2.
1 Pet. 4. 9.

14. Bless them who persecute you, bless and curse them not.

15. Rejoyce with them that do rejoyce, and weep with them that weep.

16. Have all the same mind; esteem not yourselves above others; but condescend to those who are below you: have not too high a conceit of yourselves.

17. Render to no man evil for evil; be careful to do nothing but what is honest, not only before God; but before man also: 2 Cor. 8. 21
Heb. 12. 14
Ec. 28. 1,
2, 3.

18. If it be possible, as much as lieth in you, live peaceably with all men. Mat. 5. 39.
Deut. 32.
35.

19. Avenge not yourselves, dearly beloved *brethren*; but ⁶ wait till ye be avenged: for it is said in scripture; Vengeance is mine, I will execute it, saith the Lord. Heb. 10. 30
Pro. 25. 21.

20. ⁷ On the contrary, if thine enemy hunger, give him meat; if he thirst, give him drink. For in so doing ⁸ you shall heap coals of fire upon his head.

21. Be not overcome by evil; but overcome evil with good.

⁶ Ver. 19. L. give place unto wrath. *fore if*; but read in some Gr. MSS. as in It seemeth by the sequel, as if the wrath the Vulg.
of God was here spoken of; nevertheless ⁸ i. e. thou shalt raise the anger of God
some expound it of the wrath of men; against him. *Orb.* thou wilt put him to
i. e. endure patiently the affronts of your as much pain, as if thou hadst thrown
enemy, and do not exasperate him. coals of fire upon his head, and thereby
⁷ Ver. 20. We find in the Greek, *there-* thou wilt soften him.

C H A P. XIII.

1. **L**ET every soul be subject to the higher ¹ powers: for there is no power but cometh from God, and it is he that hath established those that are.

2. Whosoever therefore resisteth the powers, resisteth the order which God hath established, and they that resist them, draw upon themselves their own condemnation.

3. For when any one doth well, he feareth not princes; but when he doth evil. Wilt thou then not be afraid of the powers? Do well; and they themselves will praise thee.

4. For the prince is the minister of God for your good. But if you do evil, be afraid, because he beareth not the sword in vain: for he is the minister of God, to punish, as a judge, those that do evil.

5. Wherefore it is necessary for you to submit unto them, not only for fear of being punished; but likewise for your conscience sake.

6. For this cause pay ye tribute also: for the princes are the ministers that ² serve God in this employment.

Mat. 22. 21 7. Render therefore to every one what is due to him, tribute to whom ye owe tribute; custom to whom ye owe custom; fear those whom ye are obliged to fear, honour whom ye are obliged to honour.

Ex. 20. 14.
Deut. 5. 18 8. ³ Owe no man any thing, but the love which ye ought to have one for the other: because to love one's neighbour is to fulfil the law.

¹ Ver. 1. *i. e.* to kings, to princes, and to magistrates. For the design of St. Paul, as St. Chrysostom has observed, is to shew that Christianity does not overthrow the policy of the state; but that, on the contrary, it confirms it.

² Ver. 6. The signification of the Greek word is, that they serve with labour and application.

³ Ver. 8. St. Paul by this expression would shew the difference that there is between other debts, and those to which we are obliged by the duties of charity. As to the former, we owe no longer than till we pay; whereas the debt of charity, to use the expression, is never to be extinguished: he would have us therefore always continue to love our neighbour.

9. For

9. For this commandment, Thou shalt love thy neighbour as thy self, briefly comprehends all these: Thou shalt not commit adultery; Thou shalt not kill; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet what belongs to another, and every other commandment.

10. When a man loveth his neighbour, he will do him no wrong: therefore the loving his neighbour is the fulfilling the law.

11. * Add to all this, the knowledge that you have of the time: for now is the time to awake ourselves, because we are now nearer unto our salvation than when we received the faith.

12. ' The night is past; it is day: Let us therefore lay aside those works that are done in the night, and let us * put on the habits that are worn in the day.

13. Let us walk in that decency which ought to be observed in the day, avoiding rioting and drunkenness, all sort of chambering and wantonness, strife and envy.

14. But put ye on the Lord Jesus Christ, and be not careful to fulfil the lusts of your body.

* Ver. 11. *L.* and this. This is a short expression; *i. e.* consider above all things the time in which we live; and what is proper; and do not lose the opportunity.

' Ver. 12. This metaphorical expression shews the ignorance the world was in before the Evangelical law, which dispersed this spiritual darkness.

* *L.* let us put on the armour of light.

C H A P. XIV.

1. **A**dmitt those amongst you whose faith is weak, without * disputing with, and putting questions to them.

* Ver. 1. *i. e.* without examining or diving into their sentiments. This relates to those who not being yet perfectly well acquainted with the Christian religion, were scrupulous concerning some certain points which were not essential to religion, and of which mention is made afterwards.

2. For there are some who imagine they can eat of every thing; but ² others, on the contrary, whose faith is weak, are satisfied with eating herbs.

3. Let not him that eateth of every thing, despise him that eateth but of particular things; and let not him that eateth of certain things, condemn him that eateth of every thing. For the Lord hath taken him into the number of his own.

Jam. 4. 13 4. Who art thou, thou that judgest another man's servant? It is his master's business to see if he ³ keepeth himself firm, or falleth; but he will ⁴ keep himself firm, because God is able to ⁵ strengthen him.

5. There are some who ⁶ make a difference between days; and others make none at all; let every man follow his own ⁷ imagination.

6. He that observeth the difference of days, doth it ⁸ for the Lord; and ⁹ he that eateth of every thing, doth it for the Lord; for he ¹ giveth thanks unto God: and he that eateth but of particular things, doth it for the Lord, and likewise giveth thanks unto God.

² Ver. 2. In the Greek it is in the present tense, *others eat herbs*. Namely, out of a scruple, being afraid lest they should eat any thing which the law forbids. But, according to the reading of the Vulg. the sense is; If they are so scrupulous in what relates to meat, let them content themselves with eating herbs.

³ Ver. 4. *i. e.* if he be guilty or not, if he deserveth correction or not.

⁴ *i. e.* he will not deserve chastisement, because he is not guilty of considerable sins.

⁵ *i. e.* to absolve him, if he hath committed any faults but those which regard the very foundation of religion.

⁶ Ver. 5. *i. e.* look upon some days as more holy than others, as the feast days among the Jews were.

⁷ *i. e.* let his conscience dictate to him, and whatsoever he imagines he is able to do in these sort of things, which are in themselves indifferent.

⁸ Ver. 6. That is, to honour the Lord, believing that it is a commandment that we ought to observe, and which is acceptable to God.

⁹ The Greek adds, *he that does not strictly observe the difference of days, does it for the Lord*. But this addition is not in the antient MS. of Alexandria, neither is it in the two antient MSS. of Clermont and St. Germain, nor in the Latin which is annexed to it.

¹ The Jews never eat without giving thanks to God, and they have forms of prayer which they call *prayers of grace*.

7. For ² none of us either liveth or dieth for himself.

8. Since whether we live, we live for the Lord; and whether we die, we die for the Lord: whether therefore we live or die, we depend upon the Lord.

9. For Jesus Christ died and rose again ³ that he might be ⁴ Lord both of the living and dead.

10. And thou, why judgest thou thy brother, or why despisest thou him? since we are all to appear before the tribunal of Jesus Christ.

11. For we read in scripture; ⁵ I swear by my life, *1f. 45. 23.* saith the ⁶ Lord, that there shall not be any body who boweth not the knee before me, nor any nation which doth not ⁷ praise God. *Phil. 2. 10.*

12. Every one of us therefore shall give an account of himself to God.

13. Let us not therefore give judgment against one another any more; but be cautious rather of not giving occasion, either of falling, or of scandal to thy brother.

14. I know, and I know it of a certainty from Jesus Christ, that there is nothing unclean of itself; but what is unclean, is so to him only that thinks it so.

15. If what thou eatest disturbeth thy brother, thy *1Cor. 8. 11.* action doth not proceed any more from love: let not thy meat occasion the loss of him for whom Jesus Christ died.

16. Let not the ⁸ blessing which we enjoy be subject to calumny.

² Ver. 7. *i. e.* we that are Christians, we are no longer our own, but belong to Jesus Christ, who is our master; we depend on him, whether for life or death; and it is his prerogative only to judge our actions.

³ Ver. 9. The Greek adds, *and hath revived.* But this word seems needless, and indeed this repetition is not in some Gr. MSS.

⁴ *i. e.* to have an absolute empire.

⁵ Ver. 11. *L.* I live.

⁶ The name of Jehova is in Esaias, which is the proper name of God, and

which St. Paul gives in this place to Jesus Christ.

⁷ *L.* confess; *i. e.* which doth not acknowledge him to be God. For St. Paul hath applied these words of Isaiah to Jesus Christ, that all nations shall acknowledge him in the day of judgment to be their God.

⁸ Ver. 16. *L.* our good; or, as it is in the Greek, *your good*; *i. e.* the liberty which the Christians had, and which they were not to abuse, to avoid giving occasion to the weak to say, that it was rather a license or licentiousness, than a true liberty.

17. For the ⁹ kingdom of God does not consist in eating or drinking, but in ¹ justice, in peace, and in the joy which we receive by the Holy Ghost.

18. He that serveth Jesus Christ in this manner, is acceptable to God, and approved of men.

19. Let us therefore seek out what contributes to the peace, and be ² watchful to edify one another.

Tit. 1. 15. 20. Let not your eating destroy the work of God. There is nothing indeed unclean; but man doth evil, who in his ³ eating giveth offence to others.

1 Cor. 8. 13. 21. It is good not to eat flesh, or drink wine, and to take nothing that may displease, or give offence to, or stagger thy brother.

22. ⁴ Do you think that you do well? ⁵ keep your belief in your self before God. Happy is he who does not ⁶ condemn himself in the things which he approves.

23. But he is condemned, who eateth, being in doubt if he ought to eat; because he does not act according to his ⁷ belief. Now whatsoever is not done ⁸ according to his belief, is sin.

⁹ Ver. 17. *i. e.* the felicity which we receive from the Christian religion.

¹ *i. e.* in living well, in preserving peace and charity with every body, and so, far from giving offence to any one, to express a true joy towards them.

² Ver. 19. *L.* let us observe the things that edify us; but *let us observe* is not in the Greek, except in the two MSS. of Clermont and St Germain.

³ Ver. 20. *i. e.* eating the same meat which his brother thinks unclean, gives him an occasion to forsake the Christian religion.

⁴ Ver. 22. *L.* have you faith? are you thoroughly persuaded that what you do in relation to eating is lawful for you to do.

⁵ *i. e.* keep your conscience to your self, and do not put it in practice but when you are in private, and then you will give no occasion of offence to your neighbour.

⁶ *i. e.* who does not act against his conscience, in doing those things which he thinks he may without offending the law.

⁷ Ver. 23. *i. e.* his conscience. It is, literally, *faith*.

⁸ *L.* according to the faith, or by the faith: but the word *faith* is to be understood, in this place, for *persuasion* or *conscience*. We read at the end of this chapter, in the greatest part of the Gr. MSS. and in the most learned Greek commentators, the three last verses of the sixteenth chapter, as if St. Paul had finished his epistle in this place, or indeed Marcion had finished it. But Robert Stephens, who found this reading in all his Greek copies, prefers the reading of our Vulg. here, which is confirmed by the two ancient MSS. of Clermont and St. Germain, as well as by the Syriac, and the two Arabian versions.

CHAP. XV.

1. **I**T is our duty then who are ¹ stronger, to bear with the weaknesſes of thoſe who are infirm, and not to pleaſe ourſelves.

2. Let every one of you be uſeful to his neighbour in what is good for edification.

3. For Jeſus Chriſt did not ſeek to pleaſe himſelf; on *Pf. 68. 10.* the contrary, it is ſaid of him in ſcripture, ſpeaking to his Father, The Reproaches with which they reproached thee are fallen upon me.

4. For whatſoever is in ſcripture has been written for our information, to the end that by the patience and conſolation which we receive from the ſacred books, we may preſerve hope.

5. May God, who giveth patience and conſolation, *1 Cor. x. 10.* grant ² that ye be all of one opinion according to Jeſus Chriſt.

6. That being united in heart, ye may with the ſame mouth praife God, who is the Father of our Lord Jeſus Chriſt.

7. Wherefore ³ unite yourſelves one to the other, as ⁴ Jeſus Chriſt hath united you to him for the glory of God.

8. For I ſay unto you, that Jeſus Chriſt hath performed the functions of the miniſtry in reſpect of the Jews, to confirm the truth of the promiſes which God hath made to their fathers;

¹ Ver. 1. Gr. ſtrong, *i. e.* who have a more perfect knowledge of what is lawful, and what is not.

² Ver. 5. *Orb.* that ye may all have one mind; for the word which is in the Gr. ſignifies likewiſe to be united in affection and inclination.

³ Ver. 7. Live all well together, ſupporting one another, and mutually aſſiſting one another, ſo that the ſtrongest may ſupport the weakeſt.

⁴ St. Paul inſtances in the example of Jeſus Chriſt, who looked upon all the faithful as his brethren, without diſtinction of perſons, whether Jews or Gentiles.

2 Kings
22. 50.
Is. 17. 50.

9. But that as for the Gentiles, they ought to praise God in that he hath shewed mercy unto them, according to these words of scripture; For this cause, Lord, will I give thanks unto thee in the midst of nations, and I will sing thy praises.

10. It says again; Rejoice, ye nations, with his people.

Is. 116. 1.

11. And in another place; Praise the Lord, all ye nations; glorify him, all ye people.

Is. 11. 10.

12. Esaias likewise saith; ' From the root of Jesse shall he rise up, who is to command the nations, and they shall put their hope in him.

13. May the God from whom ⁶ hope proceeds, grant you all sort of joy and perfect peace by ⁷ faith, that your hope may increase, and ⁸ the power of the Holy Ghost.

14. As for me, my brethren, in respect of you, I am persuaded that ye are full of ⁹ love, and that ye have all necessary knowledge in order to ¹ instruct ² one another.

15. However, my brethren, I have written to you a little freely, as well to ³ awaken you, as to ⁴ discharge the duty which God hath given me,

16. Of being the minister of Jesus Christ among the nations; performing the holy functions of the Gospel of God, that the offering which I make of the Gentiles may

⁵ Ver. 12. *i. e.* of the family of David.

⁶ Ver. 13. *i. e.* this hope which was just mentioned.

⁷ *L.* in believing, *i. e.* in the faith of which you make profession.

⁸ This is the true translation according to the Vulg. where we find the conjunctive particle *and*; but as it is not in the original, it may be translated from the Greek, *by the power of the Holy Ghost*, which renders the sense more clear.

⁹ Ver. 14. *Gr.* of goodness; *i. e.* of good-will for others.

¹ *L.* to admonish.

² We read in several *Gr.* copies *others*, *i. e.* those that are weak in the faith.

³ Ver. 15. *L.* to put you in mind, as if it was nothing more than to represent to them what they knew already.

⁴ *L.* on account of the grace, *i. e.* the duty of an apostle.

⁵ Ver. 16. *L.* sanctifying the gospel of God. The *Gr.* word, which is translated in the Vulg. by *sanctifying*, signifies to perform a sacred office, or of a priest; and St. Paul signifies, by immediately adding the word *gospel*, that he was not a priest of the ancient law, but of the new. These expressions, which allude to the ceremonies of the Old Testament, are very frequent with him.

be acceptable to him, being ⁶ sanctified by the Holy Ghost.

17. I have therefore whereof to glorify me ⁷ in Jesus Christ in what relates to God.

18. For I dare not speak any thing of the things which Jesus Christ hath not ⁸ wrought by me, to subject the Gentiles by word and by works,

19. By the power of miracles and wonders which the Holy Ghost ⁹ worketh; so that I have preached the Gospel of Jesus Christ from Jerusalem and the ¹⁰ country round about as far as Illyricum.

20. But I have done it in such a manner, that ¹¹ I have not preached it in the places where Jesus Christ was already known, that I might not build upon another's foundation; but I have followed these words of scripture;

21. They to whom he has not been preached, shall see ¹² him, and they who have never heard him spoken of, shall know him.

22. This is what has often hindered my coming to you, and ¹³ till now I have not been able to do it.

23. But now having nothing which any longer detains me in these parts, and having already for many years had a great desire to come and see you;

24. Whensoever I shall take my journey into Spain, I ¹⁴ hope to see you in my way, and that after I have staid some time with you, you will go along with me thither.

⁶ The Gentiles who believed the gospel were not more profane; they became holy by belonging to Jesus Christ.

⁷ Ver. 17. St. Paul attributes all the converts that he made, to Jesus Christ, being his apostle.

⁸ Ver. 18. Gr. hath not done.

⁹ Ver. 19. Gr. the Spirit of God; but in the MS. of Alexandria, in the two of Clermont and St. Germain, and in one of those of Stephens, the reading is the same as in the Vulg.

¹¹ The reading in the two antient MSS.

of Clermont and St. Germain is, *as far as Illyricum, and in the country round about.*

² Ver. 20. *I have made it a point of honour to myself not to preach it.* This is what it is in the Greek, according to the sense, purely grammatical; but it is better to translate the same Greek expression plainly by, *I have endeavoured not, &c.*

³ Ver. 22. These words are not in the Greek.

⁴ Ver. 24. The vulgar Gr. adds, *I will come to you for.* But this addition is not in the four antient Gr. MSS. any more than in the Vulg.

25. But

33. : May God that granteth peace, be with you all.
Amen.

¹ It seems as if St. Paul had intended to finish his letter in this place, and that he afterwards recollected what is added in the following chapter, which chapter we find in all the copies whether Greek, Latin, or Syriac, Marcion being the only person that has left it out.

C H A P. XVI.

1. **M**oreover I recommend unto you our sister Phœbe, who ' serveth in the Church of Cenchrea.

2. That you receive her for the love of the Lord in a manner worthy of the saints, and that you assist her in all things where she may have need of you ; for ' she hath assisted many, and myself also.

3. Salute on my part ⁴ Prisca and Aquila, who have laboured with me for Jesus Christ, *Act. 18. 2.*

4. And have exposed their life for mine : It is not I alone who am obliged to them, but likewise all the Churches of the Gentiles.

5. Salute likewise the Church which is in their house, and my beloved Epenetus, who was the first that believed in Jesus Christ in ' Asia.

6. Salute Mary, who hath laboured much for ' you.

¹ Ver. 1. *Orb.* deaconess, as it is in the Greek ; they were generally widows that were chose for that office. Mention is often made of them in the antient ecclesiastical writers, and in councils.

² Ver. 2. *i. e.* as they ought to be received who belong to Jesus Christ. The first Christians received strangers, who came with letters of recommendation, in a very honourable manner, which custom seems to be taken from the Jews, and which the Christians improved to give a greater testimony of their charity towards their brethren.

³ The word which is in the Greek sig-

nifies something more, as if she had been the patroness of all the Christians that were strangers who came to Cenchrea, and it was in this that her office of deaconess chiefly consisted.

⁴ Ver. 3. It is in the vulgar Gr. *Priscilla* ; but the reading in a great number of Gr. MSS. is the same as the Vulg.

⁵ Ver. 5. Gr. *Achaia* ; but the reading in some antient MSS. is the same as the Vulg. and by *Asia*, we are to understand Asia minor.

⁶ Ver. 6. Gr. for us ; but in the two MSS. of Clermont and St. Germain it is the same as the Vulg.

K k k k

7. Salute

25. But now I go to distribute alms unto the saints of Jerusalem.

26. For they of Macedonia and Achaia have been very desirous of assisting, with their wealth, those saints of this city that are poor.

1 Cor. 9. 11. 27. They have been very willing, and they are obliged so to do ; for if the Gentiles have been partakers of their spiritual goods, they ought likewise to receive from them a part of their temporal blessings.

28. After therefore I have discharged this, and delivered these ¹ alms into their hands, I will call at Rome in my journey to Spain.

29. Now I know that when I come unto you, I shall come with a ⁶ full benediction of the Gospel of Jesus Christ.

30. I beseech you therefore my brethren, by our Lord Jesus Christ, and by the love of the Holy ⁷ Ghost, to ⁸ labour with me in praying to God for me.

31. That he would deliver me from those of Judea who ⁹ have not the faith, and that the ¹ service which I am going to undertake may be acceptable to the ² saints of Jerusalem.

32. That afterwards I may come with joy unto you, and, if it be the will of ³ God, that I may ⁴ take some rest with you.

¹ Ver. 28. *L.* this fruit, *i. e.* the alms which they had gathered together ; and the word *delivered* signifies in the Gr. to deliver a thing into another's hands which is sealed, *i. e.* *faithfully delivered*.

⁶ Ver. 29. *i. e.* with all the spiritual gifts which attend the preaching of the gospel ; but the word *gospel* is neither in the antient MS. of Alex. nor in that of Clermont, and in the Latin which is annexed to it, nor in a MS. of Rome.

⁷ Ver. 30. The word *holy* is not in the Greek, but there is an article before the word *spirit*.

⁸ *L.* to assist me. The word which is in the Greek signifies *to strive with me*, as

if efforts were to be used in the prayers, as in a combat.

⁹ Ver. 31. *i. e.* who do not believe the gospel.

¹ *i. e.* alms which I am going to carry.

² He calls the converted Jews *saints*, altho' some, who were still zealous for the antient law, opposed St. Paul.

³ Ver. 32. The reading in the two MSS. of Clermont and St. Germain, and in the Latin which is annexed to it, is *of Jesus Christ*.

⁴ *L.* that I may refresh my self. The Author of the Vulg. probably read in his Gr. copy *αναψυξω*, as it is in the two MSS. of Clermont and St. Germain.

7. Salute Andronicus and Junia, my relations and fellow-prisoners, who have a great name among the ⁷ apostles, and believed in Jesus Christ before me.

8. Salute ⁸ Ampliatus, whom I loved in our Lord.

9. Salute Urbane, who hath laboured with us for Jesus Christ, and Stachys my beloved.

10. Salute Apelles, who is ⁹ found faithful in Jesus Christ, and those of the family of Aristobulus.

11. Salute my near relation Herodion, and those of the house of Narcissus, who believe in the Lord.

12. Salute Tryphena and Tryphosa, who labour for the Lord, and our well-beloved Persis, who hath laboured much for the Lord.

13. Salute Rufus, who excelleth among those that are in the Lord, and his mother, whom I ¹ honour as my own.

14. Salute Asyncritus, Phlegon, Hermas, Patroba, Hermes, and our brethren that are with them.

15. Salute Philologus, Julia, Nereus and his sister, and ² Olimpias, and all the saints that are with them.

16. Salute ye one another with an holy kiss. All the Churches of Jesus Christ salute you.

17. I beseech you, brethren, mark them who, contrary to the doctrine which ye have learned, cause ³ schisms and offences, and avoid them,

18. Because they rather think ⁴ of their own convenience, than of serving our Lord Jesus Christ; and by

⁷ Ver. 7. The preachers of the gospel, which are here called apostles; *i. e.* sent from churches to preach the gospel. St. Paul mentions the word apostle in the same sense 2d Ep. to the Corinth. ch. 8. v. 23.

⁸ Ver. 8. Gr. Amplias; but the reading in some antient Gr. MSS. is the same as the Vulg.

⁹ Ver. 10. *Orb.* a true christian, *L.* approved.

¹ Ver. 13. *L.* and mine.

² Ver. 15. Gr. Olympas, which is a man's name. Beza has remarked, that it is in the Vulg. contrary to all the Greek copies *Olympiadem*; but he forgot that the reading in his own MS. of Clermont is *Ὀλυμπάων*, and in the Latin which is annexed to it is *Olympiadem*.

³ *L.* dissensions, *i. e.* who divide the church by particular opinions, which they endeavour to introduce.

⁴ Ver. 18. *L.* their belly.

fair and ¹ flattering speeches deceive the hearts of the simple.

19. For in all places your ⁶ obedience is spoken of, and I am glad therefore on your behalf; but I would have ye ⁷ wise in that which is good, and ⁸ simple in that which is evil.

20. May God, who giveth peace, ⁹ bruise ¹ satan under your feet immediately. The grace of our Lord Jesus Christ be with you.

21. Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22. I Tertius, who ² wrote this epistle, salute you, ³ for the glory of the Lord.

23. Caius my host and ⁴ the whole Church salute you. Erastus, receiver of the city, and Quartus our brother also salute you.

24. The grace of our Lord Jesus Christ be with you all. Amen.

25. Let God, who is able to establish you in the Gospel, and in the doctrine of Jesus Christ, which I preach to you, revealing a mystery to you unknown ⁵ to the ages past,

⁵ Benedictions, *i. e.* praise stuffed with flattery. We do not read this in the MS. of Clermont, whence it was formerly expunged as unnecessary, because it signifies the same as the foregoing; neither is it in one of the Gr. MSS. of Oxford.

⁶ Ver. 19. *i. e.* submission to the gospel. ⁷ *i. e.* suffer not yourselves to be deceived.

⁸ *i. e.* upright and sincere, far from all cunning and deceit.

⁹ Ver. 20. Gr. shall bruise. We read in the antient Gr. MS. of Alex. as in the Vulg.

¹ *i. e.* the adversary; for thus doth the word *satan* in its original signify, as if St. Paul would have shewn the Romans that

God, who was the author of peace, would destroy those who caused disorders and schisms among them. It is nevertheless probable, that he also means the devil, whom the Jews call satan, being the enemy of mankind, and to whom the apostle ascribes all these divisions.

² Ver. 22. *i. e.* copied it. This Tertius was St. Paul's secretary.

³ *L.* in the Lord; we may refer these words to the preceding, *have wrote this letter, i. e.* in the name of the Lord.

⁴ Ver. 23. Gr. of the whole church, *i. e.* at whose house all the faithful assemble.

⁵ Ver. 25. *i. e.* from the creation of the world.

26. But * now made manifest by the scriptures of the prophets, according to the commandment of the everlasting God, and made known to all nations, that they may obey ⁷ the faith.

27. * Let God, *I say*, who is only wise, be praised and glorified for ever through Jesus Christ. Amen. *

* Ver. 26. St. Paul would intimate by these words, that he teacheth no new doctrine, explaining only what is obscurely contained in the Old Testament.

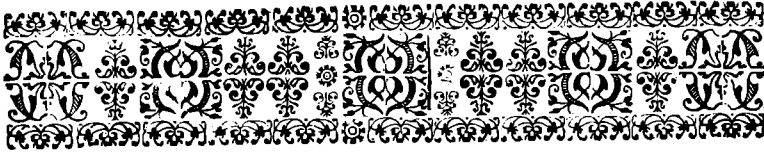
⁷ *i. e.* the gospel.

⁸ Ver. 27. These words are obscure both in the Greek and Latin, because of the pronoun *cui*, *to whom*, which seemeth to refer to Jesus Christ; but what renders them obscure is a long Hyperbaton, beginning at v. 25. so that this pronoun is unnecessary, as Photius hath observed; and indeed this is an hebraism, *cui* being the same as *illi*, *i. e.* to God, as this pro-

noun is sometimes added, in the Hebrew without any signification. Beza hath left it out in his Greek edition, which he ought not to have done, since it is in all his Greek copies, except in the Greek edition of Cardinal Ximenes.

* We read in the vulgar Greek at the end of this epistle, *It was written from Corinth to the Romans by Phæbe, deaconess of the Church of Cenchrea*. But these words are not in the most antient Gr. copies any more than in our Vulg. and are a manifest addition; but notwithstanding may be very true.



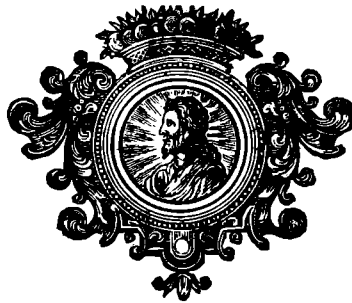


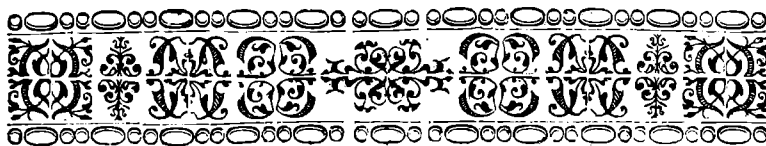
T H E
P R E F A C E
T O T H E
First E P I S T L E of St. *PAUL*
T O T H E
C O R I N T H I A N S.



*S*t. Paul, throughout this epistle, speaks to the Corinthians in the stile of a master, he being their Apostle, and the first founder of their Church. He corrects a great many abuses which had crept in among them, both in points of doctrine and morality; and at the same time prescribes to them the rules which they ought to observe, for leading a life suitable to their calling; strongly opposing the false teachers with whom that Church was filled: he sheweth that an Apostle of Jesus Christ need not be an orator or philosopher; but that he
ought


ought to make it manifest, that the Spirit of God worketh powerfully by him, when he preacheth the Gospel. True Wisdom, according to this Apostle, consists in a knowledge of the mysteries of religion, and not in mere human eloquence, such as was used by those false preachers, which had nothing solid in it. St. Paul also in this epistle enlarges on spiritual gifts; for the Corinthians boasted, that in this respect they excelled all other Churches; nay, there were some among them who contemned this holy Apostle, as if he had not all the qualifications necessary for an Apostle.





T H E
F I R S T E P I S T L E
O F
S t . P A U L
T O T H E
C O R I N T H I A N S .

C H A P . I .

1.  AUL, ¹ called to be an Apostle of Jesus Christ, through the will of God, and Sothnes, ² our brother.

2. To the church of God which is at Corinth; to them who are sanctified ³ by Jesus Christ, who are ⁴ saints by their calling; and to all those who ⁵ call upon the name of our Lord Jesus Christ, in whatever place they and we are.

¹ Ver. 1. See the remarks upon the beginning of the epistle to the Romans.

² *L.* the brother. The particle *the*, in the Greek, shews that Sothnes was a man of note and distinction.

³ Ver. 2. *L.* in.

⁴ *i. e.* Christians by their profession.

⁵ *i. e.* adore Jesus Christ; *orth.* bear the name of Jesus Christ; an hebraism.

3. Grace

3. Grace and peace be with you, from God our Father, and our Lord Jesus Christ.

4. I thank my God continually for you, for the grace he hath given you ⁶ by Jesus Christ,

5. That ⁷ ye are become rich through him in all things, in ⁸ whatever regards the word, and knowledge,

6. Conformable ⁹ to the testimony of Jesus Christ, which hath been confirmed among you;

7. So that ye want no gift, waiting ¹ for the manifestation of our Lord Jesus Christ.

8. ² God shall also endue you with strength to the end, that ye may be without spot at the day ³ of the coming of our Lord Jesus Christ.

¹ *Thef. 5. 4.* 9. God, by whom ye were called to ⁴ the fellowship of his Son our Lord Jesus Christ, is true ⁵.

10. Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind, and in the same spirit:

11. For, my brethren, it hath been told me by them which are of the house of Chloe, that there are contentions among you.

⁶ Ver. 4. *L.* in; but as St. Chrysostom hath observed, *in* is put here instead of *by*.

⁷ Ver. 5. *i. e.* you have received abundance of all kind of spiritual gifts.

⁸ *i. e.* the gift of tongues, and of the interpretation of the scripture. St. Paul commendeth the Corinthians, in that there were several of them who had received of God the gifts of the word, and the knowledge of religion, and who consequently were capable of preaching the gospel to others.

⁹ Ver. 6. *i. e.* the gospel which ye received, and which has been confirmed by these spiritual gifts.

¹ Ver. 7. *i. e.* the time of the general resurrection, or the last judgment.

² Ver. 8. *L. who.* Which might be referred to Jesus Christ; but the following words shew that *qui* is to be referred to God, and that we must look back to v. 4.

³ These words are not in the Greek, except in the two MSS. of Clermont and St. Germain's, but we do not find there the word *day*, so that both readings have been retained in the Vulg. to make the sense the clearer.

⁴ Ver. 9. *i. e.* to enjoy the same happiness and felicity, being coheirs and brethren with him.

⁵ *viz.* in his promises.

12. That is, it is said; I am of Paul; and I of Apollos; *Acts* 18.24 and I of Cephas; and I of *Jesus* Christ.

13. * Is *Jesus* Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?

14. I thank God that I baptized none of you, except *Acts* 18.8. Crispus and Caius.

15. Left it should be said, that ye have been baptized in my name.

16. It is true, that I also baptized the family of Stephanas: but I do not remember that I have baptized any other.

17. For *Jesus* Christ[†] sent me not to baptize, but to *1 Cor.* 2. 1. preach the gospel, not with elegance of speech, lest[‡] the *2 Pet.* 1. 16. cross of *Jesus* Christ should be made of no effect.

18. For the preaching of the gospel[†] is to them that *Rom.* 1. 16. perish, foolishness; but to them who are saved, it is the power of God, that is, to us.

19. For it is said in the scripture; I will destroy the wisdom of the wise, and bring to nothing the knowledge of the learned.

20. Where shall a[†] wise man be found? Where shall a *Is.* 33. 18. scribe be found? Where shall a[†] searching spirit be found in this world? Hath not God shewed that the wisdom of this world is foolishness?

[†] Ver. 13. *i. e.* are there many gospels of *Jesus* Christ. Thus *Moses* is sometimes used for the law of *Moses*.

[‡] Ver. 15. Gr. I have baptized; but we read in some Gr. MSS. as in the Vulg.

[†] Ver. 17. *i. e.* rather sent me to preach the gospel than to baptize: the chief office of an apostle, is to preach the gospel.

[†] *i. e.* the preaching of the gospel founded on the death of *Jesus* Christ.

[†] Ver. 18. *i. e.* is esteemed folly by unbelievers.

[†] *i. e.* the power of God is acknowledged by *Jesus* Christ.

[†] Ver. 20. The Jews and Greeks called those wise, who professed the study of

wisdom, and to teach others; as the philosophers among the former, and the rabbins among the latter. St. Paul hath applied the words of *Isaiah* to his argument, according to the usage of those times.

[†] *i. e.* a man of letters, who hath studied the law and traditions.

[†] The word in the Greek and Latin signifies, *one who seeks after*; *i. e.* who endeavours to dive into, and search out the most difficult things: which may be applied to those, called by the Jews *daršavin*, who seek after the sublime sense of the law, and such were most of the pharisees at that time.

21. For the world, by its wisdom, having not known God in the wisdom of his works, it hath pleased God to save, by ¹ the foolishness of preaching, them who believe in him.

22. Now the Jews require ² miracles, and the Greeks ³ seek after knowledge.

23. But we preach *Jesus* Christ crucified, to the Jews an offence, to the Gentiles foolishness.

24. But to ⁴ them who have been called, both Jews and Gentiles, *we preach* ⁵ *Jesus Christ as* the power and wisdom of God.

25. For what seemeth folly in God, is wiser than any thing man doth; and what seemeth weakness in God, is stronger than the greatest strength of man.

26. Only behold, brethren, ⁶ those among you who have been called: not many wise according to the flesh, nor many powerful, nor many noble have been called:

27. But God hath chosen those who were without knowledge in the world to confound the wise; he hath chosen the weak to confound the mighty.

28. He hath chosen those who were vile and contemptible, and who were nothing, to destroy those who ⁷ seem to be something.

29. That no man should glory before him.

⁸ *Jer.* 23. 5. 30. Now it is by him that ye are in *Jesus Christ*, ⁹ by whom he hath made us wise, he hath justified us, he hath sanctified us, he hath redeemed us;

⁶ Ver. 21. *i. e.* preaching of the gospel, which the wise and learned of the world look upon as foolishness.

⁷ Ver. 22. Gr. a miracle; *i. e.* some extraordinary miracle; but we read in several Greek MSS. in the plural, as in the Vulg.

⁸ *i. e.* would be convinced by powerful and strong reasons. The Greeks said, that miracles were only for men of weak judgments.

⁹ Ver. 24. *i. e.* the faithful.

¹ *i. e.* the cross or death of *Jesus Christ*, wherein God sheweth his power and wisdom. See above v. 17, and 18.

² Ver. 26. *L.* your calling; *oth.* the manner wherein you have been called to the gospel.

³ Ver. 28. *L.* are; *i. e.* are esteemed among men.

⁴ Ver. 30. *L.* who was made unto-us wisdom, and righteousness, and sanctification and redemption.

31. To the end, that as the scripture saith, he that
 , glorieth, may glory in the Lord.

¹ Ver. 31. *i. e.* would glory; may only glory in the gifts he hath received from God.

CH A P. II.

1. **A**S for me, my brethren, when I come to you, I come ^{1Cor. 1. 17}
 not to preach the gospel of Jesus Christ to you in
 the loftiness of speech and knowledge :

2. For I determine that I ought ³ not to know any thing
 among you, but Jesus Christ, and him crucified.

3. Thus ⁴ have I been in weakness, in fear, and in much ^{Act. 18. 1.}
 trembling.

4. My speeches and my preaching have not been per- ^{2Pet. 1. 16.}
 suasive words of human wisdom, but a demonstration ⁵ of
 the spirit and power of God,

5. That your faith should not be owing to the wisdom
 of men, but to the power of God.

6. Howbeit we speak ⁶ of wisdom to those who are per-
 fect; but not of the wisdom of this world, nor ⁷ of the
 princes of this world who perish;

7. But we speak of a ⁸ secret wisdom which cometh
 from God, which hath been concealed, which God re-
 solved before the world *to reveal* for our glory,

¹ Ver. 1. *L.* testimony. See above
^{c. 1. v. 6.}

² Gr. God.

³ Ver. 2. St. Paul by these words inti-
 mates, that an apostle need not be an
 orator or philosopher.

⁴ Ver. 3. *i. e.* I have therefore suffered
 much from my adversaries.

⁵ Ver. 5. *i. e.* of the spirit of God,
 which hath powerfully operated by the
 means of my words.

⁶ Ver. 6. *i. e.* of the mysteries of the
 Christian religion to those who are truly
 Christians. For St. Paul meaneth only,
 that he preacheth the gospel wherein con-
 sisteth true wisdom; and by the word
perfect, he meaneth the Christians who
 professed the gospel and perfection of
 life.

⁷ *i. e.* invented by philosophers, orators,
 and the chief among men.

⁸ Ver. 7. *L.* in mystery; *i. e.* which
 was unknown till that time.

8. And which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.

If. 64. 4. 9. Of this it is said in the scripture; The eye hath not seen, nor the ear heard, nor the heart of man known, what God hath prepared for them that love him.

10. But he hath revealed it to us by his spirit; for the spirit searcheth all, even the hidden things of God.

11. For who knoweth what passeth in a man? save the spirit that is in him. Even so also, it is only the spirit of God who knoweth what is in God.

12. Now we have received, not the spirit of this world, but the spirit which comes from God, that we may know the gifts which we have received of God,

1 Cor. 1. 17 13. And we speak to you thereof, not with words
 Cr 2. 1, 4. taught by human wisdom; but with a doctrine which
 2 Pet. 1. 16. comes from the Holy Ghost, comparing spiritual things with spiritual.

14. Now the animal man understandeth not the things which come from the spirit of God; they seem

⁹ Ver. 8. *i. e.* glorious and powerful. These are epithets given to God, and which St. Paul applieth to Jesus Christ.

¹ Ver. 10. *i. e.* causeth to dive into; *eth.* they who have the spirit of God, are acquainted with those mysteries which he is pleased to reveal to them.

² Ver. 11. *i. e.* they only who have the spirit of God do know, &c.

³ Ver. 12. *i. e.* not by the corrupt spirit of man, but by the spirit of God, do I know the mysteries which I preach to you.

⁴ Ver. 13. *L.* from the spirit. The word *holy* is not in the Vulg. nor in the Greek MS. of Alex. nor in the Syriac version, which perfectly agreeth with our Vulg. whereas, according to the vulgar Greek, we must translate: *in the words which the Holy Ghost teacheth.*

⁵ *i. e.* suiting my expressions to the subject of which I speak, and my doctrine being divine, I also make use of such words as proceed from the spirit of God, and not such, as meer human eloquence might dictate to me. It may also be translated, *suiting what is spiritual to such as are spiritual.* The Gr. word, which is translated in the Vulg. *comparing*, signifieth also in the Gr. of the LXX, *teaching*; as if St. Paul would have said, that he doth not teach the mysteries of religion to carnal men, but to spiritual, who are guided by the spirit of God. The following part of the discourse seems to support this interpretation.

⁶ Ver. 14. *i. e.* who follows the light of nature and reason only, not rising any higher, as the philosophers.

⁷ *i. e.* the mysteries which God reveals, by giving us faith.

foolishness

foolishness to him, neither can he know them, because they must be spiritually discerned.

15. But ¹ the spiritual man judgeth of all, and is subject to the judgment of none. *Wif. 9. 13.*
If. 40. 13.
Ro. 11. 34

16. For who knoweth the mind of the Lord, and who may instruct him? but for ² us, we have the spirit of *Jefus* Christ.

<p>* Ver. 15. <i>i. e.</i> he who hath the spirit of <i>Jefus</i> Christ, can discern what is good and true, from what is false and evil, and is not deceived in the judgment he makes; because he followeth not his own judgment, and the light of reason; but the light which he hath received from <i>Jefus</i> Christ.</p>	<p>² Ver. 19. <i>i. e.</i> we who are spiritual know by the spirit of <i>Jefus</i> Christ, which is in us, the most secret mysteries. This chiefly regards the apostles, to whom the Holy Ghost had revealed the most sacred truths, that they might teach them to others.</p>
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C H A P. III.

1. **A**ND as for me, brethren, I could not speak ¹ to you as unto spiritual men; but I have considered you as ² carnal, as babes in *Jefus* Christ,

2. I have fed ye with milk only, giving you nothing of substance, for ye were not able to receive it, neither are ye yet able, for ye are still carnal.

3. For whereas there is envying among you, and strife, ³ are ye not carnal, and walk as men?

4. For while one saith; I am of Paul; and another, I am of Apollos; are you not ⁴ yet men? What then is ⁵ Apollos? and what is Paul?

5. They

<p>¹ Ver. 1. <i>i. e.</i> the major part of you.</p> <p>² Altho' the Corinthians were endowed with singular gifts of the Holy Ghost, yet they also followed their passions; for which reason St. Paul calls them <i>carnal</i>, not living according to the spirit of <i>Jefus</i> Christ, being, as it were, only novices in Christianity.</p> <p>³ Ver. 3. <i>And divisions</i>, is added in the</p>	<p>Greek; <i>i. e.</i> factions and parties: but these words are not in the Alex. MS. nor in one of the Roman.</p> <p>⁴ Ver. 4. Gr. carnal: but we read in the Alex. MS. and one of the Roman, as in the Vulg.</p> <p>⁵ The word <i>Paul</i> is before that of <i>Apollos</i>, in the vulgar Greek: but the reading in the Vulg. is confirmed by an old Gr.</p>
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5. They are his ministers ⁶ on whom ye believed, each according to the employment which the Lord hath given him.

6. I have planted; Apollos watered; but God hath given the increase.

7. So then, neither is he that planteth ⁷ any thing, nor he that watereth: but *all is of* God that giveth the increase.

Pf. 61. 13. 8. Now he that planteth, and he that watereth, are *Mat.* 16. one ⁸, and every one shall receive his reward according to ^{27.} his labour.

Rom. 2. 6. *Gal.* 6. 5. 9. For ⁹ we labour with God; ye are God's husbandry, ye are God's building.

10. According to the grace of God which he hath given me, ¹ I have laid the foundation, as a wise master-builder; ² another buildeth thereon: but let every man take care how he buildeth thereupon.

11. For other foundation ³ cannot be laid, than that which I have laid, which is ⁴ Jesus Christ.

12. And if ⁵ any man build upon this foundation, with gold, silver, precious stones, wood, hay, stubble,

13. Every

Gr. MS. in the [French] king's library, to which are joined Scholia, under the name of St. John of Damascus, taken from the commentary of St. Chrysostom.

⁶ Ver. 5. Gr. by whom.

⁷ Ver. 7. *i. e.* their labour doth not deserve any consideration, if compared with what God worketh in our hearts, when his ministers preach the gospel.

⁸ Ver. 8. *i. e.* are ministers only who have the same design; and therefore you ought not to side with one more than another.

⁹ Ver. 9. The word, in the Greek, properly signifies, a *fellow labourer*. The Vulg. renders it by *adjuvatores*: we might say in our language, *we assist*; for in this sense do they, who preach the gospel, labour with God, *viz.* as servants or mini-

sters, all the labour being God's, who is the master workman.

¹ Ver. 10. *i. e.* I have initiated you into the Christian religion.

² *i. e.* others have afterwards come and preached the gospel to you, building upon the foundation which I, as a skilful builder, had laid, who have followed the spirit of Jesus Christ, and the instructions which I have received from him.

³ Ver. 11. *i. e.* ought not; *oth.* cannot lawfully: thus doth the word *can* frequently signify even in our own language.

⁴ *i. e.* the doctrine of the gospel, as preached by Jesus Christ.

⁵ Ver. 12. St. Paul having compared the preachers of the gospel, to those who labour on a building, whose foundation is already laid: by gold, silver, and precious stones,

13. Every man's work shall be made manifest, for the day ⁶ of the Lord shall make it manifest; for it ⁷ shall be discovered ⁸ by fire, and fire shall try ⁹ every man's work.

14. He shall be rewarded, who hath built thereupon a work which abideth;

15. He, ¹ whose work shall be burnt, shall suffer loss; but he himself shall be saved, ² yet so as if he had *passed* through the fire.

16. Know ye not, that ye are the temple of God, and that his spirit dwelleth in you? 1 Cor. 6. 19.
2 Cor. 6. 16.

17. Now God shall destroy him who ³ defileth his temple? for his temple, which ye are, is holy.

18. Let no man deceive himself: if any man among you think himself wise in this world, let him become a fool, that he may be wise.

19. For the wisdom of this world is foolishness with *Job* 5. 13. God, because the scripture saith; I will take the wise in their pretended wisdom.

stones, we are to understand those who preach sound doctrine, and agreeing with the foundation; by the rest he denoteth a doctrine mixed with human inventions: and thus had many, who professed eloquence and philosophy, preached the gospel to the Corinthians after St. Paul. There were some also who taught it with a mixture of the Jewish superstitions.

⁶ Ver. 13. We do not read of *the Lord* in the Greek. Wherefore some would have it, that by *the day* we are to understand *time*; *i. e.* time, which discovereth all things, shall make it manifest: but the Latin interpreter hath added this word, to shew that the day of judgment is here spoken of.

⁷ Gr. is discovered, but the present tense is frequently put for the future.

⁸ Fire will be one circumstance of the day of the Lord, as St. Paul himself says

in his second epistle to the Thessal. c. 1. v. 8.

⁹ *i. e.* what every man hath built; for St. Paul continueth his metaphor.

¹ Ver. 15. The works of wood, hay, and stubble shall be burnt.

² *i. e.* the builders of these works shall not perish with their works: but shall be saved after they have been purified, as it were, by fire. The particle *as* is frequently affirmative among the Hebrews; *oth*, having been in the fire, they shall escape out of it. We may interpret this expression, *by the fire*, as if St. Paul had said; They shall with great difficulty save themselves from being consumed by the fire, together with their works.

³ Ver. 17. *i. e.* who shall teach you falsely, either in point of doctrine or morality.

17. 93. 11. 20. And again; God knoweth the thoughts of the wise, that they are altogether vain.

21. Let no man therefore glory in men.

22. For all things are ⁴ yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all is yours;

23. And ⁵ ye are *Jesus Christ's*, and *Jesus Christ* is God's.

⁴ Ver. 22. *i. e.* are for your use.

⁵ Ver. 23. *i. e.* altho' all things were made for you, *Jesus Christ* is your Lord, to whom you ought to be subject, and obey him, as he himself obeyed his Father.

C H A P. IV.

1. **W**E ought to be considered as ministers of *Jesus Christ*, and stewards ¹ of the mysteries of God.

2. Now it is required of stewards to be faithful.

3. For my part, it little concerneth me, whether I am judged of you, or ² of any other; nay, I judge not myself.

4. For though ³ I do not know that I am guilty, I am not therefore justified: but he that judgeth me is the Lord.

5. Judge therefore no man before the time, and before the Lord cometh, who will reveal the hidden things of darkness: and discover the most secret thoughts: ⁴ and then shall every man have his due praise of God.

¹ Ver. 1. *i. e.* of the doctrine of the gospel which God concealed till these last days. judgment, which is called the day of the Lord.

² Ver. 3. *L.* by a human day; the most learned, both Greek and Latin commentators, by the word *day* understand *judgment*. ³ Ver. 4. *i. e.* I do not think I have been wanting in any thing relating to the functions of my office.

⁴ Ver. 5. *i. e.* each shall receive a reward proportionable to his labour and merit.

6. What I have now said, brethren, I have applied to myself and Apollos, for your sakes, that ye may from us learn not to divide into parties on account of any whomsoever, and contrary to what is written.

7. For who maketh thee to differ from another? and what hast thou, which thou hast not received? now, if thou hast received it, why dost thou glory, as if thou hadst it of thyself?

8. Now ye are full; now ye are rich; ye reign without us, and would to God that ye did reign, that we might also reign with you.

9. For I think that God hath set forth us the apostles last, as it were appointed unto death, for we are become a spectacle to the world, to angels, and to men.

10. We are fools for Christ's sake: but ye are wise in Jesus Christ: we are weak; but ye are strong: ye are honourable; but we are despised.

¹ Ver. 6. *i. e.* I was willing to spare your doctors, not naming them, lest I should renew the factions, instead of appeasing them.

² *i. e.* any doctor or preacher whatsoever, whatever talents he may be endowed with.

³ St. Paul seems here to refer to some passage of the scripture; it may also be translated, *contrary to what I have now said or written to you concerning Apollos, or myself: you ought to regulate yourselves accordingly, when you speak of your preachers.*

⁴ Ver. 7. *i. e.* thou who art a doctor or steward of the gospel, who is it that maketh thee differ from others, by those particular talents which thou hast?

⁵ *i. e.* these talents are gifts thou hast received of God.

⁶ Ver. 8. *i. e.* ye have all things in abundance, and are wanting in nothing: this is an irony. St. Paul continues it, to make the Corinthians sensible of the vanity of their pride, and makes use of metaphorical expressions.

⁷ Gr. ye have reigned: but it is better to explain this præteritum by the present, as in the Vulg. *i. e.* you have nothing more to wish for, having received all kind of spiritual gifts. For in this respect did the church of Corinth imagine itself to be more rich than others: and St. Paul was despised by many of them.

⁸ Ver. 9. St. Paul seems only to speak of himself; reproaching the Corinthians for the contempt they had of his person.

⁹ *i. e.* as Tertullian explains it, to fight against beasts, *bestiarios*.

¹⁰ *i. e.* to be exposed to the view of the whole world, by fighting for the gospel.

¹¹ Ver. 10. *i. e.* when we preach the gospel, we are treated as fools.

¹² *i. e.* the mixture which you have made of prophane erudition with the doctrine of the gospel, makes you esteemed wise.

¹³ *i. e.* ill treated, and exposed to all kind of injuries.

¹⁴ *i. e.* ye are sheltered from these injuries.

¹⁵ *i. e.* ye are honoured as great men.

11. Even to this present hour we hunger and thirst, are naked, are buffeted, and ² have no habitation.

Act. 20. 34. 12. And labour working with our hands: being reviled,
1 Thef. 2. 9. we bless; being persecuted, we ³ suffer it:
2 Thef. 3. 8.

13. Being defamed, ⁴ we intreat: we are made as ⁵ the off-scouring and filth of the world.

14. I write not these things to shame ye, but I warn you as my beloved children.

15. For though ye have ten thousand masters in Jesus Christ, yet have ye not many fathers: for in Jesus Christ I have begotten you through the gospel.

16. I beseech you therefore to imitate me, ⁶ as I imitate Jesus Christ.

17. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in *our* Lord, who shall bring into your remembrance the ways which I follow in Jesus Christ, and how I teach in every church.

18. Now some are puffed up, as if I would not come to you.

19. But I will come to you shortly, if the Lord will, and will know, ⁷ not whether they that are puffed up speak well, but whether their words are effectual.

20. For the kingdom of God consisteth not in words, but in the ⁸ effect of words.

21. What will ye, shall I come to you with a rod, or with charity, and in the spirit of meekness?

² Ver. 11. *i. e.* we have no fixed habitation, being persecuted and driven from all places where we preach the gospel.

³ Ver. 12. *i. e.* are patient.

⁴ Ver. 13. *i. e.* we pray to God for these people: we may also translate the word in the Greek by, *and we comfort ourselves.*

⁵ *i. e.* the vilest of all the earth: the word in the Greek also signifies, those who were appointed to serve as victims to expiate the crimes of the people, and such were chosen among the Pagans for this

purpose, who were the basest and most infamous.

⁶ Ver. 16. These words are not in the vulgar Greek, but Stephens has found them in one of his Gr. MSS. and St. Chrysostom explains them also, as if they were in his copy.

⁷ Ver. 19. *L.* not the words of those who are puffed up, but the power; *i. e.* if their preaching is accompanied with effects, and if God manifesteth his power by them.

⁸ Ver. 20. *L.* the power.

CH A P. V.

1. **I**T is commonly reported, that there is unchastity among you, and such unchastity as ¹ is not among the Gentiles. That one among you should ² abuse his father's wife.

2. Nevertheless, ye are puffed up; ought ye not rather ³ to have mourned, that he who hath done this deed may be ⁴ taken away from among you?

3. As for me, being absent in body, but present in spirit, I have already judged as though I were present,

4. That you, and I joined with you in spirit, being gathered together in the name of our Lord Jesus Christ, and assisted by his power,

5. We ought to ⁵ deliver the man who has been guilty of such an action, to satan, for the ⁶ destruction of his flesh, that his soul may be saved in the day of our Lord Jesus Christ.

6. Your glorying is without reason, know ye not that a little leaven ⁷ altereth the whole lump?

¹ Ver. 1. *i. e.* hardly does one find.

² *Osb.* hath married.

³ Ver. 2. *i. e.* in repentance, weeping and mourning. The use of penance had been transmitted from the synagogue to the church.

⁴ *Osb.* turn him out of the church; *i. e.* excommunicate. This custom was also borrowed by the assembly of the Christians from the synagogues. We find this expression, nevertheless, frequently in the books of Moses, as signifying to put to death.

⁵ Ver. 5. St. Paul, with the chief of the church of Corinth, over whom he presided, was to pronounce this sentence. The Hebrews believed that God made use of satan to punish men, and sometimes to

try them. As St. Paul was not then at Corinth, he informs those of this church, that he had already pronounced the decree; as if he had been present, and that it belonged to them to execute it.

⁶ The word in the Greek, and even in the Latin, sheweth more than a bare mortification of the flesh; so that they who were delivered to satan by the apostles, were really tormented in their bodies.

⁷ Ver. 6. The word in the Greek signifieth literally, *leaveneth*; but we read in the antient MS. of Clermont, *δαδοι*; and in the Latin annexed, *corrumpi*, which is the reading of the antient Vulg. which St. Jerom left when he revised it, altho' he read in his Greek copies as we read now.

7. ^a Therefore retain nothing of the old ^a leaven, that ye may be a new lump, as unleavened bread; for our paschal lamb, *which is Jesus* Christ, hath been sacrificed.

8. ^a Let us therefore keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9. I wrote to you in my epistle, not to have any communication with fornicators;

10. Yet it is not of the fornicators, nor of the covetous, nor of robbers, nor of the idolaters of this world, that I speak; for then you must needs go out of the world.

11. But what I have written to you, is to be understood of not communicating with your brethren, if they are fornicators, covetous, idolaters, railers, drunkards, or robbers; you ought not even to eat with such men.

12. For why should I judge them who are not with us? Now do not ye judge them that are so?

13. God shall judge those that are not with us. ^a Cut away the wicked person from among you.

^a Ver. 7. *L.* thoroughly purge. St. Paul alludes to what the Jews practised on the days of the passover, or unleavened bread, with a very scrupulous exactness, it being forbid them to keep by them any leaven, or any thing leavened.

^a *i. e.* of your old vicious habits: the Jews gave the name of *leaven* to what the scripture calls *the lusts of the flesh*.

^a Ver. 8. Let us feast: festival days are days of rejoicing among the Jews, wherefore the author of the *Vulg.* hath made

use of the word *epulemur*: but in the ancient *Vulg.* agreeably to the word in the Greek, we find, *diem festum celebrentus*: and *to keep holyday, and to make merry*, are even among us synonymous expressions.

^a Ver. 13. *And* is added in the Greek, as if it was the conclusion of the discourse; the meaning is, *cut off therefore; i. e.* turn this incestuous man out of the church. See above v. 2.

C H A P. VI.

1. **W**HEN any of you have a matter against another, dare you go to law before ¹ unjust judges, and not before the saints?

2. Know ye not, that ² the saints shall judge ³ this world? and if ye are to judge the world, are ye unworthy to judge the very ⁴ smallest matters?

3. Know ye not that ye shall judge ⁵ angels? how much more ⁶ things that pertain to this life?

4. When ye have any differences therefore concerning these matters, set ⁷ those to judge who are of the lowest degree in the church.

5. I speak this to your shame. Is there not one ⁸ wise man among you, that he may judge between his brethren?

6. On the contrary, they go to law with one another before the infidels.

7. Questionless, there is already some fault among you, *Mat 5.39.* that ye go to law one with another: why do ye not rather *Luke 6.29.* suffer some wrong? why do ye not rather suffer some *Rom. 12.* loss? *1Thes. 4.6.*

¹ Ver. 1. *i. e.* Pagans. The Jews, and after them the Christians, took the name of *just* and of *saints*, as adoring the only true God, and being saints, or holy by their profession.

² Ver. 2. *i. e.* the Christians.

³ *i. e.* the impious, and infidels. The Christians shall be, at it were, the assessors of Jesus Christ at the last day.

⁴ Which concern meer temporal interests; and are not of any consequence, if they be considered in reference to the world, whereof ye are one day to be the judges, together with Jesus Christ.

⁵ Ver. 3. *i. e.* the evil angels who shall be condemned by the Christians at the day of judgment.

⁶ *i. e.* common matters, and which relate to our present being.

⁷ Ver. 4. As the custom in the synagogues had passed into the church, even in matters of judgment: St. Paul means that in matters of small importance, they had better have recourse to men even of the common sort, then to the tribunals of the pagans.

⁸ Ver. 5. St. Paul alludes to the judges among the Jews, who were called *chacamin*, which signifies wise.

8. But ye do wrong and injury ; thus do ye deal with your brethren ?

9. Know ye not, that the unrighteous shall have no portion in the kingdom of God ? be not deceived, neither fornicators, nor idolaters, nor adulterers,

10. Nor they who commit unnatural sins, nor sodomites, nor thieves, nor the covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11. And such were some of you : but ye have been washed, ⁹ but ye have been sanctified, ¹ but ye have been justified in the name of our Lord Jesus Christ, and by the spirit of our God.

12. ² All things are lawful unto me, but all things are not expedient. All things are lawful for me, ³ but I will not be brought into subjection to any thing.

13. Meat is for the belly, and the belly for meat ; but God ⁴ shall destroy both the one and the other. As for the body, it is not for fornication, but ⁵ for the Lord, and the Lord for the body.

14. Now God, who raised up the Lord, will also raise us up by his power.

15. Know ye not, that your bodies are the members of Jesus Christ ? Shall I then take these members from Jesus Christ, and make them the members of an harlot ? Let not this be.

Gen. 2. 24. 16. Know ye not, that he who is joined to an harlot,
Mat. 19. 5. is but one body with her ? For they two, saith *the scrip-*
Mar. 10. 8. *ture*, shall be but one flesh.

⁹ Ver. 11. *viz.* by the baptism of Jesus were privileged in their abuses thereof by the Christian religion.

¹ *viz.* by the Holy Ghost which ye ³ We use *to be a slave to one's belly*, in the same sense.

² Ver. 12. St. Paul by these words answers those, who made an ill use of the liberty which the Christians enjoyed by the new law, and who pretended that they ⁴ Ver. 13. *i. e.* food will be no longer necessary for the body after the resurrection.

⁵ Should only serve Jesus Christ, to whom it should be entirely subject.

17. But

17. But he that is joined unto the Lord, is one spirit with ^{Eph. 5.31.} him.

18. Flee from fornication; every other sin that a man doth is without the body; but he that committeth this, sinneth against his own body.

19. Know ye not, that ⁶ your members are the temple ^{1Cor. 3.16.} of the Holy Ghost, who is in you, whom ye have re- ^{2Cor. 6.16.} ceived of God, and ye are not your own?

20. For ye have been bought with a great price: glorify and bear God in your bodies 7.

⁶ Ver. 19. In the vulgar Greek we find, *thy body*; and in several Gr. MSS. *your bodies*. words are not either in the Greek nor Latin of the two MSS. of Clermont or St. Germain, nor in the Alex. nor in one of the Roman.

⁷ Ver. 20. The vulgar Greek adds, *and in your spirit which serveth God*: but these

C H A P. VII.

1. **N**OW concerning the things whereof ye wrote to me, ¹ it is good ² to refrain altogether from a woman.

2. Nevertheless, to avoid fornication, let every man have ³ his own wife, and let every woman have her own husband.

3. Let the husband render to the wife ⁴ what is due to ^{1Pet. 3.7.} her: and likewise also the wife unto the husband.

4. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

¹ Ver. 1. *Oth.* it is profitable. St. Paul commends celibacy, by reason of the conveniencies of living with a woman, and being free from the embarrassment of matrimony.

² *L.* not to touch; many suppose this is here spoken of married persons; the apostle advising to live as, in a married state, unmarried.

³ Ver. 2. *Oth.* live with his wife; *i. e.* let those who are not able to refrain, make use of the liberty allowed in a married state.

⁴ Ver. 3. In the vulgar Greek we find, *the affections which he oweth her*: but in some ancient Gr. MSS. we read as in the Vulg.

5. Refuse not what ye owe to each other, except it be for a time, that ye may give yourselves ⁵ unto prayer; and come together again, that Satan tempt you not, ⁶ because you have not the gift of continence.

6. Now I say this, ⁷ that I may suit myself to you, and not by commandment.

7. For ⁸ I wish that ⁹ ye were all as I am: ¹ but every man ² hath his proper gift of God; one after this manner, and one after that.

8. Now I say ³ to the unmarried, and to widows, It will be good for them if they remain in the same state as I do myself.

9. But if they cannot continue, ⁴ let them marry; for it is better to marry than to burn.

Mat. 5. 32. 10. And to the ⁵ married, not I, but the Lord commandeth, Let not the wife depart from her husband.

Mark 10. 12. 11. And if she depart, let her remain unmarried, or be *Luk. 16. 18* reconciled to him; neither let the husband put away his wife.

12. And to the rest, ⁶ not the Lord, but I say; If one of the faithful hath a wife, who is not a believer, let him not put her away, if she be pleased to dwell with him.

⁵ Ver. 5. *Fasting* is added before *prayer* in the vulgar Greek; but we do not find it in several Gr. MSS. any more than in the Vulg.

⁶ *L.* because of your incontinency.

⁷ Ver. 6. *L.* out of indulgence; *osb.* in compliance; *i. e.* I counsel and advice you; having regard to your weakness. There is no precept among the Christians on this point: but the Jews believe that they have one for marriage.

⁸ *L.* I would.

⁹ Gr. that all men be.

¹ St. Chrysostom adds, as well here, as in many other places of his book concerning virginity, *incontinency*, and this addition is likewise to be found in the

Syriac version; but the Greek Scholiast in the [French] king's library, adds these words in his Scholia, as an interpretation, and they are also in Theodoret.

² St. Paul insinuates, that all have not the gift of continence.

³ Ver. 8. This word includeth, as well all those who live in celibacy, as in widowhood.

⁴ Ver. 9. *i. e.* let them use marriage as a remedy.

⁵ Ver. 10. I speak not of my own authority, it is not meer council or advice that I give you.

⁶ Ver. 12. *i. e.* there is no command, it is only advice that I give you.

13. In like manner, if a ⁷ believing woman hath an unbelieving husband, let her not depart from him, if he be minded to dwell with her.

14. For the unbelieving husband ⁸ hath been sanctified by the ⁹ believing wife, and the unbelieving wife hath been sanctified by the ¹ believing husband; otherwise your children would be ² unclean, whereas they are ³ holy.

15. But if the unbelieving depart, let him do so, for in such cases our brethren, or our sisters, are not subjected to the slavery of marriage; but God hath called us, that we might live in peace.

16. For what knowest thou, O wife! whether thou shalt not save thy husband? And thou, O husband! whether thou shalt not save thy wife?

17. But let every one continue in that state which the Lord hath allotted him, and to which God hath called him, and ⁴ as I teach in all churches.

18. Hath any one been called to the faith, being circumcised? ⁵ Let him not remove the marks of his circumcision; Hath any one been called, being uncircumcised, let him not become circumcised?

19. Circumcision or uncircumcision ⁶ is nothing: but *Eph. 4. 1.* the observing the commandments of God is all.

⁷ Ver. 13. *i. e.* Christian; this word is not in the vulgar Greek.

⁸ Ver. 14. *i. e.* is truly a husband: for of this sanctification he speaketh, St. Paul intending only, that such a marriage is lawful.

⁹ This word is not in the vulgar Greek: but it is both in the Greek and Latin of the two MSS. of Clermont and St. Germans, and in the Syriac version.

¹ Neither is this word in the vulgar Greek; but it is in the Syriac version, and in the Greek and Latin of the two MSS. of Clermont and St. Germans, and even in the antient Gr. MSS. of Alex. we read *brother*, which is the same as *believing*.

² *i. e.* illegitimate; *oth.* would not belong to the church.

³ *i. e.* lawful; *oth.* belong to the church.

⁴ Ver. 17. Gr. thus do I ordain: but in the Greek and Latin of the two antient MSS. of Clermont and St. Germans we read *I teach*, as in the Vulg.

⁵ Ver. 18. *i. e.* let him not cause his foreskin to return; the word in the Greek signifies, *let him not bring back*; *i. e.* let him not bring over the skin, and thereby cover the marks of his circumcision; and which, tho' it may seem difficult, some surgeons could perform.

⁶ Ver. 19. *i. e.* nothing in comparison of our salvation.

20. Let every man continue as he was, when he was called.

21. Hast thou been called being a slave? care not for it: but even if thou mayest become free, ⁷ it is better that thou shouldst continue as thou art.

22. For to be called in the Lord, being a slave, is to be his freeman: in like manner, he is the slave of *Jesus Christ*, who is called, being free.

^{1 Cor. 6.20} 23. Ye have been bought with a *great* price make not
^{1 Pet. 1.18} yourselves the slaves of men.

24. Let every one, brethren, remain ⁸ before God, as he was when he was called.

25. Concerning virgins, I have no commandment to give from the Lord; but being by his grace his faithful *minister*, I give them *this* counsel;

26. I believe therefore, by reason of the present distress, that they who are in a state of celibacy, do well to continue so.

27. Art thou bound by marriage? Seek not to be loosed; Art thou not bound? Seek not to marry.

28. However, you sin not if you marry; a virgin likewise, who marries, sins not: but they who marry shall suffer in ¹ their bodies. ² Now I would spare you these sufferings.

⁷ Ver. 21. Thus doth St. Chrysostom, and the rest of the Greek commentators after him, explain these words which are in the Greek and Latin, *use it rather*; *i. e.* rather continue to serve, than quit a state of servitude: we may also translate, *you had better make use of this power*; *i. e.* gain your freedom, if you can, by a lawful way; and if we follow this translation, instead of *even*, we must put *also*. But the Syriac interpreter hath translated ac-

cording to the Greek commentators, *prefer your servitude*.

⁸ Ver. 23. *i. e.* subject not yourselves to the spirit of men who would rule over you, but to the spirit of Jesus Christ.

⁹ Ver. 24. *i. e.* in the Christian religion.

¹ Ver. 28. *L.* in the flesh. St. Paul hereby intimates the inconveniencies attending the married state, which he calls the afflictions of the flesh.

² *L.* I spare you; *i. e.* I wish you may not have these afflictions.

29. What I say to you then, brethren, is, that the time is short; so that even they who are married ought to live as if they were not;

30. They who sorrow, as if they were not sorrowful; they who rejoice, as if they rejoiced not; they who buy, as if they possessed nothing;

31. And they who use *the goods* of this world, as if they used them not; for all that we behold in this world passeth away.

32. Now I would have you without disquiet. He who is not married applies himself carefully to serve the Lord, and to please God.

33. Whereas, he who is married, applies himself carefully to the things of this world, and to please his wife, and is divided.

34. An unmarried woman also and a virgin, care how they may serve the Lord, that they may be holy both in body and spirit; whereas she who is married, careth for the things of this world, and how to please her husband.

35. Now I say this to you only for your profit, and not to lead you into a snare; but to *exhort you* to what is most comely, and what may give you liberty to pray unto the Lord, without distraction.

36. If any man think that his virgin being advanced in age, may cause him shame, and that he ought to marry

² Ver. 29. We may also translate, according to the Greek, *the time is short for what remaineth*; i. e. the future, as if they had not long to live.

⁴ Ver. 31. *L.* the figure of this world passeth; i. e. the world every day changeth, and nothing therein is solid and permanent.

⁵ Ver. 32. *Gr.* the Lord.

⁶ Ver. 33. and 34. We read in the vulgar Greek, *there is a difference between a wife and a virgin, she careth how she may serve the Lord, that she may be holy, &c.* St. Jerome hath approved, in his letter against Helvidius, of this reading,

which is very antient, and in most of the Latin copies, before St. Jerome reformed them: accordingly it is to be found in the Latin of the two MSS. of Clermont and St. Germain, and in Tertullian, and moreover in the most learned Greek commentators, and in the Syriac version. But St. Jerome rejects it in his first book against Jovinus, as not inserted by the apostle; i. e. in the true Greek copies. Robert Stephens found this reading in two Greek MSS. and it is also in the MS. of Alex. and Simon de Colines has followed it in his Greek edition.

her; let him do what he will, he sinneth not in marrying her.

37. But he who not being obliged, and being intirely master of his own will, hath taken a stedfast resolution not to marry his virgin, doth well.

38. He then who marrieth his virgin, doth well; but he that marrieth her not, doth better.

Rom. 7. 2. 39. The wife is bound by the law as long as her husband liveth; but when he is dead, she is no longer bound; she may be married to whom she will, provided it be ⁷ according to the Lord.

40. But she will be happier if she does not marry again, and this is my advice to her. Now I think also ⁸ that I have the spirit of God.

⁷ Ver. 39. *i. e.* according to the law prescribed by the Christian religion. These laws, according to Tertullian, St. Jerome, and some other Latin fathers, consist in not marrying an Infidel, but a Christian. The most learned Greek commentators mention not this restriction, understanding it in general of that decency which is to be observed in marriage, that it may become lawful.

⁸ Ver. 40. St. Paul intimates, that he is as much to be believed as those who boasted to have the spirit of God, and gave different advice.

C H A P. VIII.

1. **C**ONCERNING things offered unto idols, we know that we have ¹ all knowledge *in this matter*: ² knowledge puffeth up; but charity edifieth.

2. He who persuadeth himself that he knoweth any thing, ³ knoweth not yet as he ought to know.

3. But when any man loveth God, he is ⁴ loved of him.

¹ Ver. 1. *i. e.* the major part, for thus doth the word *all* frequently signify in scripture.

² *i. e.* knowledge not joined with charity. St. Paul condemns those who are only learned for themselves.

³ Ver. 2. *i. e.* knoweth not how he ought to apply his knowledge.

⁴ Ver. 3. *L.* known; *i. e.* approved; and thus ought the word *know* to be interpreted in many other places of scripture.

4. As to meats offered unto idols, we know that an idol ¹ ought to be accounted as nothing in the world, and that there is but one only God.

5. For though there be, whether in heaven or in earth, that are called Gods (since there are many ⁶ Gods, and many Lords);

6. Nevertheless we have but one only God, *who is* ⁷ the Father, from whom all things proceed, and we are ⁸ for him, and ⁹ but one only Lord, *who is* Jesus Christ, by whom are all things, and by him we are.

7. But all have not the knowledge ¹ of *these things*, and there are some, who even at this day, thinking that an idol is something, eat with this belief what has been offered to it, so that they are defiled, ² because their conscience is weak.

8. Now eating of *these meats*, makes us not more pleasing to God; for neither if we eat, are we more; neither if we eat not, are we less pleasing to him.

9. But take care lest this liberty, given you, be an occasion of falling to those who are weak:

10. For if any of *them* see him who hath knowledge of these things, ³ eat in the place where the idols are, shall not he, his conscience being weak, be moved by this example to eat of meats offered unto idols?

¹ Ver. 4. *L.* is nothing; *i. e.* hath nothing of what the Pagans ascribe to it; their Gods being imaginary, and of wood and stone only, which have no power.

⁶ Ver. 5. *i. e.* which are called Gods, and not only those whom the Pagans call Gods; but also angels and men of great place, who are called Gods in scripture.

⁷ Ver. 6. *i. e.* the Christians adore but one only true God, who is the father of all things. St. Paul, as did the Jews, expresses the name of God by that of *Father*; and therefore this general expression doth not take away the divinity of the Son, as the Arians supposed; since, in other places,

the same apostle gives the name of God to the Son.

⁸ *Obj.* in him, or by him.

⁹ Jesus Christ is called Lord, as Messiah, and as having received all power in heaven and earth from his Father; and in this sense he is the only Lord in the world.

¹ Ver. 7. *i. e.* of the things mentioned v. 4. The article in the Greek, before the word knowledge, is relative.

² *i. e.* by reason of some remains of paganism.

³ Ver. 10. *Obj.* at the table where meat is eaten that hath been offered unto idols.

Rom. 14.
15. 11. So that thy knowledge shall be the cause of the loss of thy brother, for whom *Jesus* Christ died.

12. Now in sinning thus against your brethren, and wounding their weak consciences, ye sin against Jesus Christ.

Rom. 14.
21. 13. Therefore, if by eating flesh I make my brother to offend, I will never eat any, that I may not make him to offend.

C H A P. IX.

1. **A**M I not free? Am I not an apostle? Have I not seen Jesus Christ our Lord? Are not you my work in the Lord?

2. If I am not held as an apostle by others, yet doubtless I am so to you, for ye are the seal of my apostleship in *our* Lord.

3. Hereby do I defend myself against those who question me.

4. Have we not power to require meat and drink?

5. Have we not power to lead about a wife, one of

¹ Ver. 1. We find in the vulgar Greek, *Am not I an apostle? Am not I free?* but in two Gr. MSS. of Stephens, and in the ancient one of Alex. and moreover in the Syriac version, and in the Arabic published by Erpenius, we read as in the Vulg.

² Ver. 2. *i. e.* an authentic proof. The miracles which St. Paul had wrought in the conversion of the Corinthians to the Christian religion, were, as it were, the seals of his apostleship.

³ Ver. 3. *i. e.* require proofs of my apostleship.

⁴ Ver. 4. *i. e.* doth not the office of apostle and preacher of the gospel, give us the authority to demand a necessary provision for our support?

⁵ Ver. 5. Some Greek writers, and among others Clemens Alexandrinus, supposed that the apostles led about their wives with them, whom they called *sisters*, after the manner of the Jews, who distinguished themselves from other nations by the name of *brethren* and *sisters*. These women, according to the same Clemens, gained access to the pagan women, whom the men were not suffered to see; but the word in the Greek may be understood of *any woman*. It is therefore much more probable that St. Paul here speaks of those holy women, who followed the apostles, and ministered unto them: and they were called *sisters*, because they were Christians.

our sisters, as the other apostles do, and the ⁶ brethren of the Lord, and Cephas?

6. Or is there only Barnabas and I, who have not ⁷ this power?

7. Who goeth to the war at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Who feedeth a flock, and eateth not of the milk of his flock?

8. Say I not what is commonly said? Saith not the law the same also?

9. For it is written in the law of Moses; Thou shalt not ^{Deut. 25. 4} muzzle the mouth of the ox while he treadeth out the ^{1 Tim. 5. 18} corn ⁸. Doth God take care for oxen?

10. Saith he it not rather for us? For it is without doubt written for us, to shew that he who tilleth the ground ought to till, in hope *to gather*, and that he who thresheth the corn, ⁹ *ought to thresh*, in hope to have part thereof.

11. Is it a great thing for us who have sown among ^{Rom. 15. 27.} you spiritual goods, to reap your temporal goods?

12. If others use this power, with regard to you, wherefore should not we use it rather than they? But we have not used it: on the contrary, there is no inconvenience which we have not suffered, lest we should hinder the gospel of *Jesus* Christ.

13. Do ye not know that those who ¹ serve in the tem- ^{Deut. 18. 1} ple, eat of what is offered in the temple; and that those who serve at the altar, partake of what is offered upon the altar?

⁶ *i. e.* Cousins; *viz.* Joseph, James, Simon, Judas.

⁷ Ver. 6. *L.* the power to do this: but in all the Greek copies, and even in the Latin of the two antient MSS. of Clermont and St. Germain, we read, *the power to forbear working*; *i. e.* of not living by our work.

⁸ Ver. 9. *i. e.* hath not God rather regard to men, for whose sake the law was

written, than for oxen; this is a *deras* or sublime interpretation, which St. Paul, according to the custom then among the Jews, gives to this passage.

⁹ Ver. 10. The vulgar Greek is somewhat different from our Latin edition, which however is agreeable to some Gr. MSS. and is clearer than the vulgar Greek.

¹ Ver. 13. who minister about holy things.

14. Even so hath the Lord ordained, that they who preach the gospel, should live of the gospel.

15. But for me, I have not in any wise made use of this privilege, neither did I write these things to you, as intending to act in this manner; for I would sooner die, than see myself deprived ² of my glory.

16. For though I preach the gospel, I ought not to glory in that; because I am obliged to do it; and woe to me if I preach it not.

17. For if I do it ³ willingly, ⁴ I shall be rewarded; but if I do it, ⁵ as being obliged, I only acquit myself of my charge.

18. ⁶ What then is my reward? It is that I preach the gospel freely, and that I do not make use of the right which I have by preaching it.

19. For though I am subject to no man, yet I am the servant of all, that I may ⁷ gain the more.

20. I lived as a Jew with the Jews, that I might gain the Jews.

21. With them who are under the law, as if I was under the law (⁸ although I was not) that I might gain them who were under the law. With them who were not under the law, as if I had not been under the law myself (although I was not without the law of God, being under that of Jesus Christ) that I might gain them who were not under the law.

² Ver. 15. *i. e.* my satisfaction, in preaching the gospel freely and at my own charges.

³ Ver. 17. *i. e.* not only to acquit myself of my duty, but being carried to it by my own inclination.

⁴ *i. e.* I shall receive a greater reward, than if I barely complied with my duty.

⁵ *i. e.* because Jesus Christ commanded me.

⁶ Ver. 18. *i. e.* what reason can I have to expect a peculiar reward, whereof I may glory.

⁷ Ver. 19. *i. e.* save or convert to the Christian religion.

⁸ Ver. 21. We do not find these words in the vulgar Greek, but they are in some ancient Greek MSS.

22. I became weak with the weak, that I might gain the weak: I am made all things to all men, that I might save ⁹ all.

23. Now I do all this for the gospel, that I may ¹ have my part therein.

24. Know ye not, that when a race is run, all run; however, that there is but one who carrieth off the prize? So run that ye ² may carry it.

25. Every ³ man that striveth ⁴ abstaineth from all things, and they do it to obtain a corruptible crown; whereas we *strive* for an incorruptible.

26. I therefore run, not as ignorant of the goal; ⁵ I fight not as one that beateth the air.

27. But ⁶ I inure my body to hardship, and bring it into subjection, lest, having preached unto others, I myself become ⁷ unworthy to be saved.

⁹ Ver. 22. In the vulgar Greek we read, *absolutely some*. St. Chrysostom, and other Greek commentators support this reading; *i. e.* not hoping to save all, I might at least save a small number: but we read *all* in the Syriac version, as well as in the Vulg. and the word *all*, in this place, signifies all sorts of men.

¹ Ver. 23. The word in the Greek, signifies, according to the grammatical sense, *have my part therein with others*; *i. e.* reap the fruits thereof, by preaching it as others.

² Ver. 24. *L.* attain to it: for thus doth the word, *comprehendatis*, in the Latin signify, by which the Greek is very well rendered; *i. e.* overcome in the race, reaching the goal before the rest.

³ Ver. 25. *Orb.* they who exercise themselves in the race.

⁴ *i. e.* observe a certain regimen, that they may be lighter for the race: and this is likewise practised as to horses appointed for the race, who are dieted before they are to run. Therefore the word *all* signifies all that might be prejudicial to them in an exercise.

⁵ Ver. 26. The word in the Greek restrains this kind of fighting to the exercise of *boxing*.

⁶ Ver. 27. *i. e.* I tame, I bring under my body, as in the Syriac version, by mortification. In the Latin of the two MSS. of Clermont and St. Germain we read, *lividum facio*; *i. e.* bruise it, and make it livid with blows: which very well expresses the effects of *boxing*.

⁷ *L.* a reprobate; *i. e.* deserving to be rejected, as acting contrary to my vocation and doctrine.

C H A P. X.

- Ex.* 13. 21. 1. **F**OR ¹ I would shew you, brethren, that all our fathers were under the cloud, and that they all passed through the sea :
- Num.* 9. 21
Ex. 14. 22.
Ex. 16. 15. 2. That they were all ² baptized unto Moses, in the cloud, and in the sea :
- Ex.* 17. 6.
Num. 20. 11. 3. That they did all eat of ³ the same spiritual meat :
- Num.* 26. 64, 65. 4. And that they did all drink of the same spiritual drink, (now they drank ⁴ of the waters of that spiritual rock, which followed them ; and that rock ⁵ was Jesus Christ).
5. But with most part of them God was not well pleased, for they perished in the wilderness.
6. Now these things came to pass, that they might serve as figures to us, that we might not desire evil things, as they desired.
- Exod.* 32. 6. 7. And might not be idolaters, as some of them, of whom the scripture saith ; The people sat down to eat, and to drink, and rose up to ⁶ play.
- Num.* 25. 1 8. Let us not commit fornication, as did some of them, and three and twenty thousand of them were slain in one day.

¹ Ver. 1. In the vulgar Greek we read *now* ; but in several Gr. MSS. we find *for*, as in the Vulg.

² Ver. 2. This is a mystical interpretation. The cloud and the red sea represent the baptism of the christians ; so that this baptism of Moses is a typical baptism, which prefigured that of Jesus Christ, as Moses was himself a type and figure of the true mediator. Therefore we are not to take the word *baptism* in this place in its strictest signification, it is used here typically.

³ Ver. 3. *i. e.* the manna, which was

the type of the same food with the Eucharist.

⁴ Ver. 4. *L.* of the spiritual rock which followed them, *i. e.* the water which issued from that mystical rock, went with them through the desert, where they wanted no water.

⁵ *i. e.* typically ; for St. Paul continues his mystical interpretation. Now the rock from whence the water issued did not follow them through the desert ; but the mystical rock, who was Jesus Christ, and was represented by this rock.

⁶ Ver. 7. *Orb.* to sing and dance ; they sung and danced before the golden calf.

9. Let us not tempt ⁷ Jesus Christ, as ⁸ some of them Num. 21.5 did, and were destroyed of serpents.

10. Neither murmur ye, as some of them did, and were Num. 11.1 destroyed by the destroying angel. Ex. 14.2.

11. Now all these things happened to them, that they might serve as figures to us; they are written for our instruction who live in these latter days.

12. Let him therefore who thinks that he standeth, take heed lest he fall.

13. ⁹ Have no temptation except a ¹ human temptation: God, who is faithful, will not suffer you to be tempted beyond your strength; but he will cause the temptation ² to make ye stronger, that ye may be able to bear it.

14. Wherefore, my dearly beloved, fly from ³ idolatry.

15. I speak to you as to men of understanding; judge ye yourselves what I say.

16. The cup of ⁴ blessing which we bless, is it not the communion of the blood of Jesus Christ? and the bread which we break, is it not the partaking of the body of our Lord?

17. Because ⁵ one bread maketh us one body, we who are many ⁶ partaking all of one bread.

⁷ Ver. 9. In the antient Alex. MS. we read *God*; but except one English MS. where we find *Lord*, all the Gr. copies, and antient versions, read as in the Vulg. and indeed St. Paul, still continuing his mystical interpretation, speaketh of the angel who went before the Israelites, and was the type of Jesus Christ.

⁸ All the Gr. copies add *also*; and this particle, which is also expressed in the Syr. version, proveth that *him* must be supplied, *i. e.* Jesus Christ, before the word *tempted*; whereas some Socinians supply the word *God*.

⁹ Ver. 13. In the Gr. we find, *ye have had no temptation*, &c.

¹ *i. e.* slight, and easy to be overcome.

² Thus doth *proventum* signify in the

Vulg. and this expresseth the word in the Greek, according to which we may translate, *in the temptation, he will give you an opportunity to get free.*

³ Ver. 14. *i. e.* do nothing which favoureth of idolatry; eat not of meats offered unto idols.

⁴ Ver. 16. Thus do the Jews name even at this day the cup over which they make the *beraca*, *i. e.* the prayer called *benediction*; and St. Paul here speaks of the prayer the Christians made when they blessed the Eucharist.

⁵ Ver. 17. *L.* one bread, we being many maketh us one body, *i. e.* we compose one mystical body, as members of Jesus Christ, who is our head.

⁶ Gr. for we partake.

18. Consider ¹ those who are Israelites according to the flesh, when they eat of the sacrifice, do they not partake ² of the altar?

19. What then? ³ say I, that what is offered to idols is any thing, or that the idol is any thing?

20. *I say* rather, that the sacrifices offered by the Gentiles are offered unto devils, and not unto God. Now I would not that ye should have any fellowship with devils: ye cannot drink of the cup of the Lord, and of that of devils.

21. Ye cannot partake of the Lord's table, and of that of devils.

22. Shall we draw ¹ his indignation upon us? are we stronger than he? ² All things are lawful for me; but all things are not expedient.

¹ Cor. 6. 12. 23. All things are lawful for me, but all things edify not.

24. Let no man seek his own convenience, so much as that of another.

25. Eat of all that is sold in the shambles, asking no questions ³ for conscience sake.

¹ al. 23. 1. 26. ⁴ The earth is the Lord's, and all that is contained ⁵ therein.

27. When an infidel inviteth you, and ye be willing to go to his house, eat of all that shall be served up to you, asking no questions ⁶ for conscience sake.

¹ Ver. 18. *i. e.* the Jews, who adhere to the ceremonies of the law. The Christians were Israelites according to the spirit.

² *i. e.* in the sacrifices, and every act of worship practised by the Jews.

³ Ver. 19. St. Paul obviates an objection which might be raised, from the comparison which he had made.

⁴ Ver. 22. *Orb.* his jealousy. The apostle alludes to what God saith against those who worship other Gods, Deut. ch. 32. v. 21.

⁵ *i. e.* there are some things, as the eating, means offered unto idols, which are

not forbidden; but we must not therefore eat of them, that we may avoid giving any offence to, or cause the loss of our neighbour.

⁶ Ver. 25. *i. e.* because of the scruples you might entertain, or might raise in others, if you were told that the victuals which you bought had been offered unto idols.

⁴ Ver. 26. *Gr.* for the earth. St. Paul hereby proveth, that nothing is unclean in itself.

⁵ Ver. 27. See above, v. 25.

28. But if any man say unto you ; This has been offered unto idols ; eat not of it, for his sake who informed you, and for conscience sake.

29. When I say conscience, I speak not of yours, but of the other's. For why should I make use of my liberty when I should be condemned by the conscience of another?

30. If I eat with thanksgiving, why should I be accused as impious for that for which I give thanks?

31. Whether therefore ye eat or drink, or whatsoever you do, do all to the glory of God.

32. Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God ;

33. Even as I, who comply with all in every thing, not seeking mine own convenience, but that of others, that they may be saved.

* Ver. 28. The particle *and* is rather an expletive than a conjunction in this place, and signifies *that is*.

† For the earth is the Lord's, and all that therein is, is added in the vulgar Greek ; but these words are not in several Gr. MSS. nor, among others, in that of Alex. nor in the Greek and Latin of the two old ones of Clermont and St. Germain's, nor in the Syriac version, nor in the Arabic published by Erpenius. Beza in this place prefers the Vulg. to the vulgar Greek.

* Ver. 29. *i. e.* of him who hath warned you.

† *i. e.* the liberty which I am allowed by the Christian religion of eating all sorts of meats, nothing being unclean of itself.

‡ *L. by grace*, both in the Greek and Latin, *i. e.* according to the most learned Gr. commentators, by the grace which God has given me ; but the following words shew that it is an hebraism, which signifies *thanksgiving*, *i. e.* in giving thanks to God. Neither the Christians, nor Jews eat without first repeating the prayer called *thanksgiving*.

CHAPTER XI.

1. **B**E ye followers of me, even as I am also of Jesus Christ.

2. Now I praise you, brethren, that ye remember me

* Ver. 2. We may also translate, according to the Greek, *all that relates to me* ; *orh.* all the orders and regulations which I have left with you ; which he explains more at large by the following words.

in

in all things, and that ye keep the ² ordinances as I delivered them to you.

Eph. 5. 23. 3. But you must know that Jesus Christ is the head of
 ' the man, that the head of the woman is the man, and that
 ' the head of *Jesus* Christ is God.

4. Every man praying or prophesying with ' his head covered, ' dishonoureth his head.

5. On the contrary, every woman ' that prayeth or prophesieth, having her ' head uncovered, dishonoureth her head; for it is the same thing as if she were bald.

6. If a woman hath not her head covered, let her also be shorn: now if it be a shame for a woman to be shorn, or to be bald, let her cover her head.

Gen. 1. 26. 7. The man ought not to cover his head, forasmuch as
 ' he is the image and glory of God; but the woman is the glory of the man.

² The word in the Gr. signifies literally *traditions*, i.e. what I taught you, what I said and did while among you, for the settling order and discipline.

³ Ver. 3. *L.* of every man, i.e. of all the faithful; for of them it is here spoken, and the word *head* is a metaphorical expression, signifying pre-heminence and superiority.

⁴ Jesus Christ is here considered as Messiah, and in that quality he executed the commands of God, and was subject unto him. St. Paul by this argument would settle order and discipline in the church of Corinth.

⁵ Ver. 4. The apostle very probably reproves a custom which had been borrowed by the church of Corinth from the synagogues, and which the Jews observe even at this time; for when they pray in their synagogues, they cover their heads with a square veil, called *talit*.

⁶ i.e. dishonoureth himself, this veil being a token of subjection and dependence.

⁷ Ver. 5. These words suppose that there were some women who at that time did pray and prophecy in their assemblies, but this was a very extraordinary thing. The word *prophecy* however seems to signify no more here than the repeating the psalms or hymns. See ch. 14. v. 15. and it is sometimes to be met with in this sense in the Old Testament.

⁸ The women among the Jews were forbidden, under severe laws, to appear in publick without a veil which covered their faces; but they took off this veil when they were in the synagogue, because they were then separated from the men, as they are at this day in all their synagogues. Now St. Paul would not have the Christian women in their assemblies take off their veils.

⁹ Ver. 7. i.e. he represents the power which God has over all things; and in this sense, according to the most learned Greek commentators, it is said in the beginning of Genesis, that man was made in the image of God, because he hath dominion over all the animals of the earth.

8. For the man was not taken from the woman, but the woman from the man ;

9. Neither was the man created for the woman, but the woman was made for the man. Gen. 2. 22.

10. For this cause ¹ ought the woman to have a mark of subjection upon her head, ² because of the angels.

11. Nevertheless the man is not without the woman, nor the woman without the man, in *our* Lord.

12. For as the woman was taken from the man, so is the man born of the woman, and ³ both are of God.

13. Judge ye whether it be seemly that a woman pray unto God, having her head uncovered.

14. Doth not ⁴ nature itself teach you, that it is a shame for a man to have long hair ?

15. That on the contrary, it is a glory for a woman always to have long hair, because it was given unto her for a veil ?

16. If any one ⁵ desireth to be contentious, I declare to him, that ⁶ we have no such custom, neither ⁷ the church of God.

17. I declare to ye also, that I praise ye not, in that ye come not together for the better, but for the worse.

18. But first, I hear that when you come together in the church, there be divisions among you, and I partly believe it.

¹ Ver. 10. *L.* ought to have a power on her head, *i. e.* a veil, which is a token that she is under the subjection of another. It is common among the Hebrews to put the name of the thing signified, instead of the sign.

² Both the Jews and Christians acknowledge that angels, being the ministers of God, are present at all our actions ; and as the Jews believed that they were present in their synagogues, St. Paul teaches also, that they assisted at the assemblies of the faithful.

³ Ver. 12. *L.* the whole, *or b.* all things.

⁴ Ver. 14. Any custom commonly received in the world, and agreeable to reason, is sometimes called natural.

⁵ Ver. 16. *i. e.* hath maintained the contrary out of a spirit of wrangling.

⁶ *i. e.* we, who are averse to any dispute, have nothing to oppose to him but the custom and usage of our churches, where men pray with their heads uncovered, and the women, on the contrary, with their heads covered.

⁷ Gr. the churches.

19. For there must be still * greater factions among you, that they who are stedfast may be made manifest.

20. In the manner therefore that ye assemble, it is not to eat * the supper of the Lord.

21. For every one taketh and eateth before hand the supper which he bringeth, so that some have nothing to eat, while others are filled.

22. Have ye not houses to eat and to drink in ? or despise ye the church of God, and would shame them that have nothing ? what shall I say to you ? should I praise you ? I should not praise you in this.

23. For I have learnt of the Lord Jesus, and I have also taught you, that the night in which he was betrayed, he took bread,

Mat. 26. 26

Mar. 14. 22

Luk. 22. 17

24. And when he had given thanks, he brake *it*, and said ; Take and eat ; this is my body, * which shall be delivered for you : do this in remembrance of me.

25. He also took the cup, after he had supped, and said ; * This cup *is* the New Testament of my blood : do this, as oft as ye drink *it*, in remembrance of me.

26. For as oft as ye eat this bread, and drink this cup, ye shall declare the Lord's death till he come.

* Ver. 19. *L.* even heresies ; but the word *heresy* is generally taken for difference in point of doctrine, and the following part of St. Paul's discourse sheweth, as the most learned Greek commentators have observed, that he doth not speak of such sort of controversies.

* Ver. 20. The word *Cena* does not signify the Eucharist, but the feast or supper which accompanied it, and which the first Christians celebrated in memory of the supper which Jesus Christ made with his disciples when he instituted the Eucharist. The converted Jews kept this feast with great solemnity, the better to repre-

sent the feast of the legal passover, still observing something of the Jewish passover.

* Ver. 24. Which is broken. We find also the same reading in the Syr. version ; but the Alex. MS. hath, *which is for you*.

* Ver. 25. As we find the same words in the Greek text as in St. Luke, ch. 22. v. 20. they may be translated in the same manner as in that evangelist, *This is the cup which is the New Testament by my blood* ; and indeed in the Latin edition inserted in the two ancient Gr. MSS. of Clermont and St. Germain's we read *hic est calix*, as in St. Luke, i. e. the new covenant is made by my blood, which is in this cup.

27. Wherefore whosoever shall eat of this bread, and drink of the cup of the Lord unworthily, shall be guilty, as having put the Lord to death, and shed his blood.

28. Let every man therefore examine himself, and so let him eat of that bread, and drink of that cup.

29. For whosoever eateth and drinketh of *it* unworthily, eateth and drinketh his own damnation, not discerning the Lord's body.

30. For this cause many are weak and sickly among you, and many die.

31. But if we would examine ourselves, we should not be judged in this manner.

32. But when we are judged thus, it is the Lord who chasteneth us, that we may not be condemned with the world.

33. Therefore, brethren, when ye come together to the Lord's supper, tarry one for another.

34. Let such as hunger eat at home, that ye come not together for your condemnation, and the rest will I regulate when I come to you.

² Ver. 27. *L.* of the body and blood of the Lord.

⁴ Ver. 31. *i. e.* *punished*, as likewise v. 21.

⁵ Ver. 32. *i. e.* condemned to eternal torments.

C H A P. XII.

1. **F**OR what concerns spiritual *gifts*, brethren, I would instruct you.

2. Ye know that when ye lived in paganism, ye went to dumb idols, according as ye were led:

3. Therefore I tell you, that no man speaking by the *Mar. 9:38.* spirit of God, calleth Jesus ¹ accursed; and that no man can ² say Lord Jesus, but by the Holy Ghost.

¹ Ver. 3. *i. e.* an execrable man, who ought to be extirpated.

² *i. e.* acknowledge Jesus to be the Messiah, and his Lord.

4. Now there is a diversity of gifts; but there is but one spirit.

5. There are different ministries; but there is but one Lord:

6. And there are ³ diversities of operations, but it is the same God who worketh all in all.

7. Now ⁴ the visible gifts of the *Holy* Ghost are given to each man for the common good.

8. The *Holy* Ghost giveth to one to speak with wisdom; to another to speak with knowledge;

9. To another the gift of faith. The same *Holy* Spirit giveth to others to heal the sick;

10. To others the working of miracles; to others prophecy; to others discerning of spirits; to others divers tongues; to others the interpretation of tongues.

Rom. 12. 3.

Eph. 4. 7.

11. Now all these gifts proceed from one and the same spirit, who distributes them to each as it pleases him.

12. For as the body is one, and hath many members, and all these members together make but one body; so is it also as to *Jesus* Christ.

13. For we have all been baptized in one and the same spirit, to become one and the same body, whether Jews or Gentiles, whether slaves or free, and have been all ⁵ made to drink of the same spirit.

14. The body also is not one single member, but many.

15. If the foot were to say; Because I am not the hand, I am not of the body; shall it not therefore be of the body?

³ Ver. 6. *i. e.* divers gifts for the effecting things supernatural and miraculous.

⁴ Ver. 7. *L.* the manifestation of the spirit; these gifts are so called, according to St. Chrysostom, because they who were without, did thereby know, that the *Holy* Ghost was in those who possessed them.

⁵ Ver. 13. *viz.* of the cup of the Lord,

if these words are to be understood of the Eucharist; but it is more probable that they are only an interpretation of the foregoing words, and that this expression, *we have been all made to drink of the same spirit*, is metaphorical, and means, that we have all received the same spirit from God in baptism.

16. And if the ear were to say ; Because I am not the eye, I am not of the body ; shall it not therefore be of the body ?

17. If the whole body were an eye, where would be the hearing ? If the whole were hearing, where would be the smelling ?

18. But the members which God hath given to the body, he hath placed each as it hath pleased him.

19. But if all the members were one, where would be the body ?

20. But there are many members, and but one body.

21. Now the eye cannot say to the hand ; I have no need of thee : nor the head to the feet ; I have no need of you.

22. But quite contrary, the members of the body which seem the weakest, are the most necessary.

23. And those we esteem the least honourable of the body, we honour more abundantly in covering them ; so that those that are the least honourable, are most honoured.

24. For those which are honourable, have no need of ornament ; but God hath disposed the members of the body in such a manner, that he hath given more honour to those which want.

25. That there may be no division in the body, but that the members be careful to assist each other.

26. When therefore one member suffers, all the members suffer with it ; or one member be honoured, all the members rejoice with it.

27. Now ye are the body of Jesus Christ, and members of each other ;

* Ver. 27. i. e. so united, that you depend upon each other. We read in the vulgar Gr. *in part*, or as others translate *in particular*, i. e. each in particular ; but St. Jerome has retained in our Latin edition the reading in the antient Vulg. which is to be found in the two MSS. of Clermont and St. Germain. The author might perhaps read in his Gr. copy μέλος, and not as we read now, μέμβρος.

Eph. 4. 11. 28. And God hath set in the church, first, apostles; secondarily, 7 prophets; thirdly, 8 teachers; moreover, others who have the gift of working miracles; others who have the gift of healing; others who have the gift of helping their brethren; others 9 who have the gift of governing; others who have the gift of speaking divers languages; 1 and others who have the gift of interpreting them.

29. Are they all apostles? Are they all teachers? Are they all prophets?

30. Have they all the gift of working miracles? Have they all the gift of healing? Have they all the gift of speaking divers languages? Have they all the gift of interpreting them?

31. Now seek the best gifts; and yet I will shew you a 2 more excellent way.

7 Ver. 28. In the beginning of the church there were prophets in every church.

8 These teachers were the pastors of the church, who excelled in knowledge. St. Chrysostom distinguishes them from the prophets, inasmuch as the latter said nothing but what was dictated to them by the Holy Spirit, whereas the teachers sometimes produce their own arguments, and advance several things of themselves, but agreeable to the holy scripture.

9 These are called by the Jews at this day *parnasim*, and are appointed to take care that whatever relates to the synagogue, is in order. The primitive Christians had the like officers in their churches.

1 These words are not in the Greek, to which Beza in this place prefers our Vulg.

2 Ver. 31. *i. e.* which shall conduct you to what is most excellent, and most profitable.

C H A P. XIII.

1. **T**HOU 1 I speak the tongue of men and angels, if I have not charity, I am like sounding brags, or tinkling cymbals.

2. And tho' I have the gift of prophesy, and understand 2 all mysteries, and all knowledge; and tho' I likewise have

1 Ver. 1. *i. e.* should I be the most eloquent of all men.

2 Ver. 2. *i. e.* the most obscure passages of scripture.

all faith, ³ so as to remove mountains, and have not charity, ⁴ I am nothing.

3. Tho' I bestow all my goods to feed the poor, and tho' I deliver my body to be burned, and have not charity, it profiteth me nothing.

4. Charity is patient, and is kind, it envieth not, it is not petulant, it is not puffed up.

5. It is not ambitious, seeketh not her own convenience, is not easily provoked, thinketh ⁷ no evil :

6. It rejoiceth not in iniquity, but rejoiceth ⁸ in righteousness.

7. It beareth every thing, it believeth every thing, it hopeth every thing, it endureth every thing.

8. Charity will never cease ; whereas prophecies shall fail, tongues shall have an end, and knowledge shall be lost.

9. For we know nothing ⁹ but imperfectly, and we prophesy but imperfectly.

10. But when we shall arrive at perfection, then that which is imperfect shall be done away.

11. When I was a child, I talked like a child, I thought like a child, reasoned like a child ; but when I became a man, I did no more any thing that was childish.

12. We see things at present but ¹ through a glass and ² obscurely ; but ³ then they will be themselves present with us : I know them now but imperfectly ; but I shall know them then as clearly as I am known of God.

³ *i. e.* to perform the greatest miracles. The *species* put instead of the *genus*.

⁴ *i. e.* all these great spiritual gifts will not be profitable to salvation, without charity.

⁵ Ver. 4. *Oth.* dissembling, flattering. The word in the Greek, which is retained in the Vulg. as if it was derived from the Latin, hath all these significations. The Syriac interpreter hath translated it by a word signifying *turbulent, seditious*.

⁶ Ver. 5. The word in the Greek signi-

fiesh, *doth nothing unseemly*, as the Syriac interpreter hath translated it.

⁷ *i. e.* suspecteth no evil, doth not judge hardly of another's actions.

⁸ Ver. 6. *L.* in truth, *i. e.* in doing good.

⁹ Ver. 9. *L.* but in part.

¹ Ver. 12. *i. e.* we do not see the things themselves, we only see the resemblances of them.

² *L.* in obscure expressions.

³ *i. e.* in heaven.

13. Now these three things abide * at present, faith, hope, and charity ; but the greatest of the three is charity.

* Ver. 13. *i. e.* in this life.

C H A P. XIV.

1. **E**ndeavour as much as possible to have charity ; seek after spiritual gifts, but chiefly that of ' prophecy.
2. For he that speaketh a strange tongue, doth not speak to men, but unto God ; since nobody understandeth him ; * altho' the holy spirit may make him speak mysteries.
3. But he that prophesieth, speaketh unto men for their edification, to exhort and comfort them.
4. He that speaketh a strange tongue, edifieth himself ; but he that prophesieth, ' edifieth the church of God.
5. I wish that ye all may have the gift of speaking different languages ; but I would rather have you have that of prophecy ; for he that prophesieth, ought to be preferred to him that speaketh languages, unless he addeth * the interpretation of them, that the church may be ' edified thereby.
6. Indeed my brethren, if I came unto you, and should speak languages unto you, which ye did not understand,

* Ver. 1. *i. e.* to know the most concealed mysteries of religion, and to explain the holy scriptures. The word *prophet* signifies often the same thing with *doctor*, or interpreter of the holy writings.

* Ver. 2. *L.* Now he speaketh in the spirit mysteries, *i. e.* the gift of languages which he hath received from the Holy Spirit, maketh him utter sublime and hidden things, but what are not understood by those to whom he speaketh.

* Ver. 4. *i. e.* is useful to.

* Ver. 5. As it was customary in the

synagogues for interpreters to explain, in a language which every body understood, what was read in Hebrew ; so the apostles introduced, as much as they could, these interpreters into the assemblies of the first Christians, when any thing was read in a language which was not generally understood. For example, the converted Jews in those assemblies read the law and the prophets in Hebrew ; and in those cases they had occasion for an interpreter.

* *i. e.* might receive greater benefit thereby.

what

what service would it be unto you, if I did not thereto add
⁶ revelation, or ⁷ knowledge, or prophesy, or doctrine?

7. And even in things without life, which are harmonious; for example, a pipe or a harp, how will you understand what is sung to, or what is played upon those instruments, if the tones are not distinguished?

8. For if a trumpet be not distinguished by its sound, how will men prepare themselves for battel?

9. The case is the same in relation to the gift of languages which you have; if your words are not intelligible, how will men know what you say? it will be the same as if you spake in the air.

10. See how many different sorts of languages there are in the world, every nation having one peculiar to itself.

11. If therefore I do not understand the language of him to whom I speak, he will take me for a barbarian, and I shall take him that speaketh unto me, for a barbarian.

12. Ye therefore, since ye are such lovers of spiritual gifts, endeavour to be ⁸ endowed with many of those that are for the edification of the church.

13. Wherefore let him that speaketh a strange language, pray to ⁹ receive the gift of interpretation.

14. For if I pray in a strange language, it is the ¹ gift that I have of this language that prayeth; but ² what I hear is unfruitful.

⁶ Ver. 6. *i. e.* the explanation of what is most obscure in scripture, which is generally called the sublime sense of scripture. St. Paul often explains the Old Testament according to this sublime sense.

⁷ *i. e.* the explanation of the most common parts of scripture, such as the histories, which properly belonged to those whom St. Paul calls the *doctors*.

⁸ Ver. 12. *Orb.* those which serve the most for edification, *i. e.* the most useful, and not those that make the greatest figure.

⁹ Ver. 13. *i. e.* that he may be able to explain himself in a language which is generally understood, without standing in need of an interpreter.

¹ Ver. 14. *L.* my spirit prayeth; but the word *spirit* signifieth in this place the gift of speaking, which they have received from the Holy Ghost, *i. e.* the gift which I have received maketh my tongue move.

² *L.* my thought, *i. e.* altho' I understand what I say, the people, who do not understand me, cannot receive any benefit from my prayer.

15. What shall I do then ? I will pray in this ³ strange language, I will pray in making myself understood : I will sing in this strange language, I will sing in making myself understood.

16. Moreover, if you pronounce the ⁴ benediction in this strange language only, how will the ⁵ ignorant people answer ⁶ Amen at the end of your benediction, since they do not understand what you say ?

17. As for your benediction, it is good ; but others are not edified thereby.

18. I give thanks unto my God, in that I speak all the languages that ye speak :

19. But ⁷ I had rather say but five words in the church that are understood, and for the instruction of others, than speak ten thousand in a language which is not understood.

20. My brethren, be not children in wisdom, but be children in malice, and men in wisdom.

If. 28. 11. 21. It is written in ⁸ scripture ; I will speak to this people in strange tongues, and which shall be to them unknown ; so that they shall not understand me, saith the Lord.

22. The gift of tongues serveth therefore as a sign, not to those that believe, but to those that do not yet be-

³ Ver. 15. *L.* of the spirit. This word signifieth the same as in the preceding verse, the gift of languages, *i. e.* in praying in a strange language, I will make manifest the gifts which I have received of the Holy Spirit.

⁴ Ver. 16. The first Christians borrowed from the synagogues the custom of these benedictions or praises, which the Jews recited in the temple and in their synagogues, and which they still now continue.

⁵ Our Latin edition has kept close to the word *Idiota*, which is in the Greek, and which we very often find in the books of the Rabbins. It signifies a vulgar person,

and is what we call now *the people* in the church.

⁶ The first Christians likewise borrowed this word from the synagogues, where the people pronounce *Amen*, *i. e.* *thus let it be*, at the end of praises or benedictions.

⁷ Ver. 19. St. Paul, very likely, censures some converted Jews, who spoke their Hebrew or Syriac language in the Corinthian church, as the author of the commentary ascribed to St. Ambrosius, has very learnedly observed.

⁸ Ver. 21. *L.* the law ; but the word law, even in the books of the Rabbins, signifies likewise all the Old Testament.

lieve ; whereas the gift of prophesy ¹ is not for those that do not believe, but for those that do.

23. If therefore the whole church being assembled, every body should begin to speak strange languages, and some of the common people or ² unbelievers should come in, will they not say that ye are mad ?

24. But if all prophesy, and an unbeliever, or any one of the common people, come in, he is convinced of all, he is ³ judged of all.

25. So that the greatest secrets of his heart being discovered, he will fall down and adore God, and will report that God is truly among you.

26. What must therefore be done, my brethren ? when ye come together, one hath a ⁴ canticle, another hath a doctrine, another the ⁵ explication of some mystery, another speaketh strange tongues, and another interpreteth them ; let all this be done for edification.

27. Have any persons received the gift of strange tongues ? ⁶ let there be no more than two or three at most who speak these languages one after another, and let there be an interpreter.

28. But if there be no interpreter, let them be silent in the church, and let them speak to themselves only, and to God.

29. Let there be likewise but two or three prophets who speak, and let the ⁷ others judge.

Q q q q

30. If

¹ Ver. 22. *i. e.* is rather for the faithful than unbelievers.

² Ver. 23. There were heathens who went to hear Christians in their assemblies ; as there were likewise some who assisted in the ceremonies of the Jews.

³ Ver. 24. *i. e.* discover his thoughts, and condemn him by means of himself.

⁴ Ver. 26. *i. e.* a canticle which he composed when he was inspired. It is the same of instruction, and of the rest, for they were gifts which the first Christians received from the Holy Ghost.

⁵ *L.* a revelation.

⁶ Ver. 27. St. Paul suffers the faithful to speak to the people in a strange language, provided it did not breed a confusion, and there were interpreters ; as there were at that time in the synagogues of the Jews, where the law was read in Hebrew ; and an interpreter, at the same time, rendered the Hebrew words into the language which the people spoke.

⁷ Ver. 29. *i. e.* the other prophets and doctors of the church : for this is not to be

30. If any thing be revealed to another of ⁷ those that sit by, let the first hold his peace.

31. For ye may all prophesy one after another, that ye may all learn, and that ye may all be exhorted.

32. And the gifts which the prophets have of prophesying, ⁸ are in their power.

33. For God is not a God of division, but of peace; and this is what I ⁹ teach in all the churches of the saints.

^{1 Tim. 2. 11.} 34. Let the women be silent in the churches; for it is ^{Gen. 3. 16.} not permitted unto them to ¹ speak there; but they ought to be obedient, as is likewise commanded by the law.

35. When they would be informed of any thing, let them ask their husbands at home; for it is a shame that women should speak in the church.

36. ² Did the word of God come from you; or was it preached to you only?

37. If any one among you passes for a prophet, or ³ has any other gift of the Holy Ghost, let him acknowledge that the things which I write are the commandments of the Lord.

38. But if any man will not acknowledge it, he shall not be ⁴ acknowledged himself.

be understood to mean in general all the faithful, but only the ministers of the church, who in these early times received these great gifts from the holy Ghost.

⁷ Ver. 30. *i. e.* of the doctors, or of those whose business it was to teach the people, and who taught them sitting. This custom was taken from the synagogues. The prophets spoke standing up.

⁸ Ver. 32. *L.* are subject to them, *i. e.* it is not a fury that stirs them up, they can speak and be silent when they please, and therefore they ought to prophesy one after another, to avoid making a confusion in the church.

⁹ Ver. 33. This word is not in the vulgar Greek; but Stephens has read it in one of his MSS. and it is likewise in a Greek MS. in England.

¹ Ver. 34. *i. e.* not only to preach there, or perform any other public function, but likewise to propose any difficulty, unless they are endowed with the spirit of prophecy. See upon this ch. 11. v. 5.

² Ver. 36. St. Paul censures the particular customs of the Corinthians, opposing to them the practice of the other churches.

³ Ver. 37. *L.* spiritual.

⁴ Ver. 38. *i. e.* approved of God. In the vulgar Greek it is, *let him not acknowledge him*; but Beza has read in one of his MSS. *he is not acknowledged*, which comes nearer to our Latin edition, and indeed it is agreeable to this reading in the Latin of the ancient MS. of St. Germain: *ignoratur*.

39. Endeavour therefore, my brethren, to acquire the gift of prophesy, however without preventing mens speaking strange languages.

40. Moreover, let every thing be done ¹ as it ought, and in ² order.

¹ Ver. 40. *L.* decently, *i. e.* according to all the rules of decency.

² *i. e.* without confusion.

C H A P. XV.

1. **N**OW I declare unto you, my brethren, the gospel which I have preached unto you, which ye have received, in ¹ which ye continue.

2. And by which ye shall be saved, provided ye have it *Gal. 1. 11.* still as I have preached it unto you, and that your faith has not been in vain.

3. For I have ² chiefly taught you what has likewise *1sa. 53. 5.* been taught me, that Jesus Christ died for our sins, according to scripture :

4. That he was buried, and arose again on the third *Jon. 2. 1.* day, according to the same scripture :

5. That he appeared unto Cephas, and afterwards to *Joh. 20. 19.* the ³ eleven.

¹ Ver. 1. *i. e.* which you still profess.

² Ver. 3. *i. e.* as the chief points of your belief.

³ Ver. 5. In the vulgar Gr. it is *twelve*, but St. Jerome has kept close in our Vulg. to the reading which was in the greatest part of the Latin copies before him, and which we likewise meet with in the Greek of two copies of Clermont and St. Germain; this last however has been corrected. This same reading is likewise confirmed from an ancient Gr. MS. of the King's library, to which are added little

commentaries under the name of St. John of Damas: for we therein find *τῶν ἑνδεκά,* to the eleven, *i. e.* to the apostles, who were at that time but eleven, Judas being dead; and indeed at the time when Jesus Christ appeared to them, they were but ten, St. Thomas being absent; but whether we read *eleven* or *twelve* it is the same thing, because St. Paul only intended to signify in general the college of the apostles, whose number was to consist of twelve, altho' they were but eleven, before St. Matthias supplied the place of Judas.

6. That he, after this, appeared to more than five hundred of our brethren at one time, many of whom are still alive, and some dead.

7. That he appeared besides to James, afterwards to all the apostles.

Aff. 9. 3. 8. And that he likewise appeared unto me the last, * as to one born out of due time.

Eph. 3. 8. 9. For I am the least of the apostles, and am not worthy to bear this name, because I have persecuted the church of God.

10. But I am by his grace what I am, and this grace which he hath bestowed on me, hath not been in vain: but I have laboured more than all the rest; not I however, but the grace of God with * me.

11. Thus do both they and I preach to you, and thus have ye believed.

12. Now, if it be preached to you that Jesus Christ is risen from the dead, how say some among you that there is no resurrection?

13. For if there be no resurrection, than Jesus Christ is not risen.

14. And if he be not risen, in vain do we preach, in vain also do ye believe.

15. And we shall be found false witnesses * as to God, because we have testified † against him, that he raised up Jesus Christ, whom he raised not up, if there be no resurrection.

* Ver. 8. *i. e.* to the meanest of the apostles, who, because he was not called at the same time with the rest, did not deserve the name of an apostle.

† Ver. 10. We find in the vulgar Greek, *which is with me.* St. Jerome reads likewise thus in his second dialogue against the Pelagians; but when he revised the Latin edition he retained the antient reading, and the same reading is likewise in the two MSS. of Clermont and St. Germain's, and even in the Gr. MS. in which are the

Scholia of St. John of Damascus. In these MSS. we do not find the article *†*, neither in one of the Roman; but which way soever we read this passage, the meaning is, if I have laboured more than the rest of the apostles, this ought to be ascribed rather to the grace of God, than to myself.

* Ver. 15. *i. e.* falsely making use of the name of God.

† *i. e.* saying that he had done a thing which he had not done.

16. For if there be no resurrection, then is not Jesus Christ risen.

17. And if Jesus Christ be not raised, your faith is vain; * for ye are yet in your sins.

18. Then they also who are dead¹ in Jesus Christ are perished.

19. If our hope in Jesus Christ is for this life only, * we are of all men most miserable.

20. But now Jesus Christ, ¹ the first fruits of them that are dead, is risen. *Col. 1. 18, Apoc. 1. 5.*

21. For death *coming* by one man, by one man came also * the resurrection of the dead.

22. And as all die in Adam, even so ² in Christ all shall * live again.

23. But ³ every man in his order, Jesus Christ *as* the *1Thes. 4. 15* first fruits, afterwards they that are his, who have believed in his coming;

* Ver. 17. The causal particle *for* is not in the Greek.

¹ *i. e.* your sins are not remitted by his death, because your justification depends upon his resurrection. See the sixth chapter of the Epistle to the Romans v. 4.

² Ver. 18. *i. e.* in the faith of Jesus Christ; *oth.* for the faith of Jesus Christ.

³ Ver. 19. The apostles, and even all the Christians, being at that time exposed to all sorts of injuries, all their happiness consisted in a hope that they should enjoy greater felicity in another life.

⁴ Ver. 20. *i. e.* the first of those who are raised to enjoy eternal life. In the vulgar Greek we find, *Jesus Christ is risen again: he hath been made the first fruits of them that are dead:* and instead of *he hath been made*, we may translate *he hath been*; but we do not read these words in the ancient Gr. MS. of Alex. nor in one

of the Roman, any more than in the Vulg.

* Ver. 21. It appeareth from the sequel, that this is to be understood of the resurrection of the faithful, which alone, according to the Hebrews, is a true resurrection.

⁵ Ver. 22. *L.* shall be made alive; *i. e.* shall live to enjoy a life of immortality.

⁶ *i. e.* by Jesus Christ.

⁷ Ver. 23. This doth not signify that we shall rise one after the other; but St. Paul alludes to the first fruits, which were gathered to be offered to God, before the other fruits which were reserved to the harvest; accordingly Jesus Christ as the *first fruits*, is risen first; but the resurrection of all the faithful shall not happen till the time of his coming. This is still more clear in the Greek text, where we do not read, *who have believed*.

24. Then *shall come* the end, ⁸ when he shall have delivered up his kingdom to God ⁹ his Father; and when he shall have put down all rule, and all authority, and all power.

Rf. 109. 1. 25. Now he must reign, till God hath subdued all his enemies to him.
Heb. 1. 13.
Co 10. 13.

26. And the last enemy that he shall destroy is death; for God hath put all things under him, and when he saith,

Rf. 8. 8. 27. That all things are put under him, he doubtless must be excepted, who hath put all things under him.
Heb. 2. 8.

28. And when all things shall be subdued unto him; then ¹ shall the Son also be subjected to him, who put all things under him, that God may be all in all.

29. Else ² what shall they do who are baptized for the dead, if it be true, that the dead rise not again? And why are they baptized for them?

30. And why stand we in jeopardy every hour?

31. ³ I protest, ⁴ brethren, by the glory which I have in Jesus Christ our Lord, because of you, that ⁵ I am daily at the point of death.

⁸ Ver. 24. *i. e.* the end of the world, or rather, as the following words intimate, *the end of his reign*: for Jesus Christ is here spoken of as the Messiah, who, as such, governs the whole church: And it is this government or kingdom, which he shall deliver up to his Father, when he shall have subdued all the powers of the world to himself; and then all the faithful shall enjoy perfect peace, being with him in glory.

⁹ L. and father; *i. e.* who is the father and author of all things.

¹ Ver. 28. *i. e.* shall deliver up to his Father his dignity of Messiah and Messenger, having thoroughly accomplished the orders he had received of him.

² Ver. 29. These words, which are very difficult to be explained, seem to suppose that there was a custom at that time of baptizing certain persons in the room of

those who died without baptism; for this is the grammatical sense which the Syriac interpreter gives to the Greek words, as well as our Vulg. As then it was a received custom, both among the Jews and Christians, to offer up prayers to God for the dead, some believed that they might cause themselves to be baptized also for the dead; and although this was an abuse, St. Paul nevertheless draws a proof from thence in favour of the resurrection: we may also understand this of those who performed works of satisfaction for the dead.

³ Ver. 31. The *οὐ* which is in the Greek, to which *per* answers in our Vulg. signifies in this place, *I protest*.

⁴ This word is not in the vulgar Greek, but is in some Gr. MSS.

⁵ L. I die daily; *i. e.* my life is continually in danger.

32. If ⁶ speaking of myself after the manner of men, I *Wif.* 2. 6. have fought with ⁷ beasts at Ephesus, what advantageth it *If.* 22. 13. *Co.* 56. 12. me, if the dead rise not? Let us eat and drink, since to morrow we die.

33. Be not seduced; ⁸ evil conversation corrupts good manners.

34. ⁹ Awake to ¹ righteousness, and sin not; for some of you ² know not God; I speak this to your shame.

35. But some will say; How shall the dead be raised? And with what bodies shall they revive?

36. Thou fool, that which thou sowest is not quickened except it ³ die ⁴ first.

37. And as to that which thou sowest, thou sowest not the very same that shall live again, but a bare grain, of corn for instance, or of some other thing.

38. But God giveth it a body as it pleaseth him, and to every seed its own body.

39. All flesh is not the same flesh; but there is one kind of flesh of men, another of beasts, another of fowls, and another of fish.

40. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.

41. There is one brightness of the sun, another of the moon, and another of the stars: for all the stars are not equally bright.

⁶ Ver. 32. *L.* as man: we should say, I desire you to excuse me if I speak of myself.

⁷ St. Paul, perhaps metaphorically, calls those *beasts*, who, at Ephesus, fell like wild beasts upon his companions. See Acts of the apostles ch. 19. v. 29.

⁸ Ver. 33. This is a sentence taken out of Menander, as St. Jerome has observed: we read also something like this in Euripides.

⁹ Ver. 34. *i. e.* shake off your drowsiness and stupidity.

¹ Gr. justly; *i. e.* in order to live holily.

² *i. e.* deny that there is a God, who rewards the good, and punishes the wicked in another life.

³ Ver. 36. *i. e.* rots, and is corrupted in the earth.

⁴ This word is not in the vulgar Greek; but it is both in the Greek and Latin of the two antient MSS. of Clermont and St. Germain.

42. It will be the same also as to the resurrection of bodies; they are as seed committed to the ground full of corruption, they shall be raised in incorruption;

43. They are laid in the earth full of deformity, they shall be raised full of glory; they are laid in the earth in weakness, they shall be raised full of strength;

44. They are laid in the earth ⁵ as bodies which have had an animal life, they shall be raised ⁶ as spiritual bodies. ⁷ As there is an animal body, there is also a spiritual body, according to these words of the scripture:

Gen. 2. 7. 45. Adam the first man was created ⁸ animal, the ⁹ last Adam *has been made* ¹ a quickening spirit.

46. But this *body*, which is spiritual, was not made first, but that which is animal; and afterwards that which was spiritual.

47. The first man *being taken* from the earth, *was* earthly: the second man ² *coming* from heaven, *is* heavenly:

48. Such as this earthly hath been, such also are they who are earthly; and such as the heavenly was, such also are they who are heavenly.

⁵ Ver. 44. *L.* animal bodies.

⁶ *i. e.* the bodies which are raised again, shall not any more want nourishment to support this animal life; but they shall be like spirits, no longer subject to corruption.

⁷ We read in the vulgar Greek, *there is an animal, and there is a spiritual body*: but the reading in the Vulg. is supported by some antient Gr. MSS.; that is called *an animal body*, which performeth the functions of an animal life, and which hath need of nourishment for its preservation.

⁸ Ver. 45. *L.* a living soul; *i. e.* an animal, or having an animated body. Adam is not here so much considered with respect to himself, as to all mankind who proceed from him: and who are animals subject to corruption.

⁹ *i. e.* Jesus Christ the second Adam who lived in these latter times.

¹ Jesus Christ is here considered as risen again, and by his resurrection giving life and immortality to men who shall rise again as he did. The first words only of this verse are in the scripture, so that St. Paul seems to have added the others by a *deras*, or mystical explanation.

² Ver. 47. We read in the vulgar Greek, *who is the Lord, is from heaven*. Beza assures us that this reading is supported by all the Greek copies; he did not observe that *ὁ κύριος*, *the Lord*, is not in his old MS. of Clement, either in the Greek or Latin. He agrees that in the opinion of Tertullian, Marcion added this word to the text of St. Paul.

49. As we then have borne the likeness of the earthly,
let us also bear the likeness of the heavenly man.

50. Now * I say this to you, brethren, because flesh and blood cannot possess the kingdom of God; and what is subject to corruption † shall not enjoy incorruption.

51. I will discover a mystery to you: † we shall all rise indeed; but we shall not all be changed.

52. In a moment, in the twinkling of an eye, † at the last signal of the trump (for the trumpet shall sound) the dead shall be raised incorruptible, and we shall be changed.

53. For this corruptible body must put on incorruption, and this mortal body must put on immortality;

54. And † after that it shall have become immortal, then shall be brought to pass the saying of the scripture; Death ^{13. 14.} is destroyed † for ever. ^{Heb. 2. 14.}

³ Ver. 49. The vulgar Greek hath, *we shall bear*: but in a great number of Gr. MSS. and among the rest, in that of the [French] king's library, which hath the Scholia of St. John of Damascus, we read *οπισθωμεν, let us bear*, as in the Vulg.

⁴ *Orb.* I tell you, brethren, that flesh, ^{8cc.}

⁵ *L.* the corruption; *i. e.* the body which we had in this life, which St. Paul just before calleth *the flesh and blood*.

⁶ *i. e.* shall not, as it is now, enjoy glory and immortality.

⁷ Ver. 51. In the vulgar Greek we read, *we shall not all die indeed; but we shall all be changed*. This reading, which is very ancient, is supported by the Syriac version, and the greatest part of the Greek copies: Pelagius, who, in his commentary, observed that in his time this passage was variously read in the Greek copies, there being some which agreed with our Latin edition, preferred that reading which is in the vulgar Greek: because, in his opinion, it agrees best with the sense of the apostle; who speaketh not in this place of all the world in general, but only of the saints.

⁸ Ver. 52. *L.* at the last trumpet.

⁹ Ver. 54. Before these words the Greek adds the following, *and after this corruptible body shall have put on incorruption*.

¹⁰ *L.* in victory; *i. e.* by a full and absolute victory.

55. O death! where is thy victory? ² O death! where is thy sting?

56. Now ³ the sting of death is sin; and the strength of sin is the law.

¹ Joh. 5. 5. 57. But let us give thanks to God, who hath given us the victory through our Lord Jesus Christ.

58. Wherefore, my beloved brethren, be firm and immoveable; labour earnestly and without ceasing for the Lord, knowing that ⁴ your labour shall be rewarded in *our* Lord.

² Ver. 55. Gr. O hell! but in the ancient Gr. MS. of Clermont, and in one of those of Rome, we read as in the Vulg.

³ Ver. 56. This is a metaphorical expression, signifying that sin is, as it were, the sting which death makes use of to wound and slay us.

⁴ Ver. 28. L. that your labour is not in vain in *our* Lord. St. Paul having just before spoken of the resurrection and immortality, proposes it to the faithful as a reward of their good works.

C H A P. XVI.

1. **N**OW concerning the collection for ¹ the saints, as I have given order to the churches of Galatia, even so do ye.

2. Let every one of you ² on the first day of the week, lay by in store what he is willing to give, that ye may not wait for my coming before ye gather your alms.

3. And when I come, whomsoever ye shall approve ³ by your letters, them will I send to bring your ⁴ liberality to Jerusalem.

¹ Ver. 1. *i. e.* the faithful of Jerusalem: this custom of sending alms to Jerusalem seems to have been borrowed by the Christians from the synagogues: and even at this day the Jews from all parts of the world send alms to their brethren, who dwell in the neighbourhood of Jerusalem, and in some other parts of Judea.

² Ver. 2. *i. e.* every Sunday: this being the Christian sabbath, and this custom the church likewise took from the synagogues:

the Jews do now lay by a certain sum of money on the sabbath day to be given to the poor the following week: and there are persons appointed by them to collect these alms.

³ Ver. 3. The Jews also call these alms in Hebrew *nedava*; *i. e.* liberality.

⁴ We may also translate, *I will send with these letters*, joining these words to *mittam*; but I have followed the pointing in the Vulg.

4. And

4. And if the matter requireth that I should go myself, they shall go with me.

5. Now I will come to you when I have passed through Macedonia: for I will pass that way.

6. Now it may be that I will abide and winter with you, that ye may bring me on my way whithersoever I go.

7. For I do not design to see you this time by the way, because I hope to tarry a while with you, if the Lord permit *me*.

8. But I will tarry at Ephesus till Pentecost.

9. For I have a great door there opened unto me, and many adversaries.

10. If Timothy come, see that he be with you without fear, for he worketh the work of the Lord, as I also do.

11. Let no man therefore despise him; but dismiss him ⁶ in friendship, that he may come unto me, for I look for him with ⁷ our brethren.

12. As touching our brother Apollos, ⁸ I did indeed greatly desire him to come unto you with the brethren: but he did not think it convenient to come at this time; but he will come, when he shall have convenient time.

13. Watch ye; stand fast in the faith; act with vigour; be strong.

14. Let every thing which you do be done with charity.

15. Now, brethren, ye know the houses of Stephanas, of ⁹ Fortunatus and Achaicus, that they are ¹ the first

³ Ver. 9. *L.* a great and *manifest* door hath been opened unto me; instead of *manifest* we read, in the Greek, *effectual*: but Beza himself prefers the reading in the Vulg. to all his Greek copies.

⁶ Ver. 11. *L.* in peace.

⁷ *L.* the brethren; *i. e.* they who were to accompany Timothy.

⁸ Ver. 12. These words are not in the

vulgar Greek: but the two MSS. of Clermont and St. Germain confirm the reading in the Vulg.

⁹ Ver. 15. We do not read these two names in the Greek, but that of Fortunatus is to be found in some antient Greek copies, as well as in the Vulg.

¹ *i. e.* the first who embraced the Christian religion in Achaia.

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fruits of Achaia, and that these men have addicted themselves to the ministry ² of the saints.

16. I beseech you that you pay respect to these persons, and to all that labour with them in the same ministry.

17. I am glad of the coming of Stephanas, of Fortunatus, and Achaicus, because what I expected of you, they supplied.

18. For they have refreshed my spirit, and yours also; therefore consider these persons.

19. The churches of Asia salute you, Aquila and Priscilla, ³ with whom I lodge, salute you very particularly in *our* Lord, with the church which is in their house.

20. All the brethren greet you; greet ye one another with an holy kiss.

21. The salutation *is* of me, Paul, with mine own hand.

22. If any man love not our Lord Jesus Christ, let him be ⁴ anathema, ⁵ maranatha.

23. The grace of our Lord Jesus Christ *be* with you.

24. I love ye all in Jesus Christ. Amen ^{*}.

² *i. e.* the faithful.

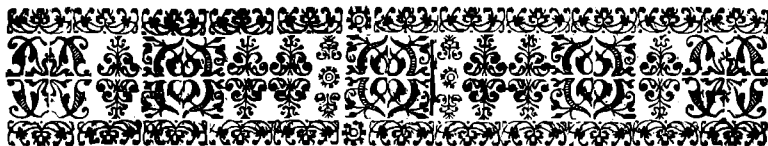
³ Ver. 19. These words are not in the vulgar Greek: but they are in the Greek and Latin of the two MSS. of Clermont and St. Germain.

⁴ Ver. 22. *i. e.* accursed and extirpated. St. Paul pronounces this sentence against those who refused to acknowledge Jesus Christ as Messiah, and very likely against the Jews, who in this form anathematized the first Christians.

⁵ These two words are Chaldee or Syriac, and signify *the Lord is come*, or *the Lord cometh*; *i. e.* he is come or cometh to extirpate them, so that the apostle only

expresseth in Chaldee, which was then the Jewish language, the two preceding Greek words, which he has also done in other places. This expression seems to have been taken from Malachi, ch. 4. v. 6.

^{*} In the vulgar Greek, at the end of this epistle, we find, *it was written from Philippi, by Stephanas, Fortunatus, Achaicus and Timothy*: but this addition is not in the ancient MSS. of Alex: nor in the Greek and Latin of the two MSS. of Clermont and St. Germain, and indeed St. Paul writ it from Ephesus, as may be proved from the last chapter of this epistle.



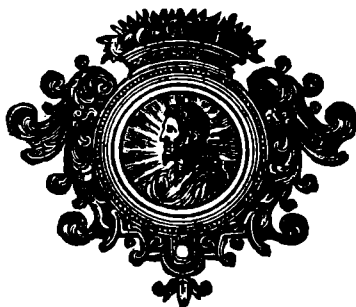
THE
P R E F A C E
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Second EPISTLE of St. *PAUL*
TO THE
C O R I N T H I A N S.



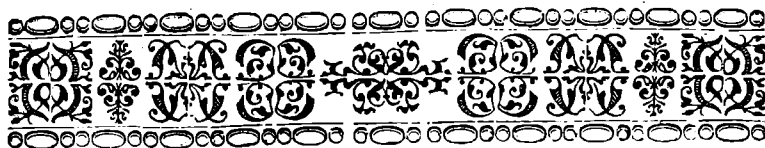
THE first epistle of St. Paul to the Corinthians not having put a stop to the disorders in their church, he wrote a second to them, wherein he spares not to reprove their vices; but at the same time expresses a true and sincere affection for them. He excuses himself that he had not yet come to them, as he had made them hope. And because this his delay, had given occasion to the false apostles of Corinth to defame him, accusing him of weakness and inconstancy, he here makes his defence; and to confound these false apostles,
who

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who had endeavoured to lessen his credit with the people, he sets before the Corinthians what he had suffered for Jesus Christ in preaching his gospel: and, by comparing his ministry with that of his adversaries, he convicts them of calumny. But as he had been reproached as acting imperiously, and domineering over their consciences; he assures them, that he will only make use of his power to edification, and that he will exercise severity only towards the rebellious.




T H E



T H E
SECOND EPISTLE
O F
St. P A U L
T O T H E
CORINTHIANS.

C H A P. I.

1.  AUL an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, and to all the ¹ faints which are in all Achaia;

2. Grace and peace be with you, from God, and from *our* Lord Jesus Christ.

3. Blessed *be* God ² who is the Father of our Lord Jesus ^{Eph. 1. 3.} Christ, the Father of mercies, and *the* God of all consola- ^{1 Pet. 1. 3.} tion.

¹ Ver. 1. *i. e.* faithful, or Christians. See the epistle to the Romans, ch. i. v. 7.

² Ver. 3. *L.* and Father. The particle *and* is not conjunctive in this place, but explanatory.

4. Who

4. Who comforteth us in all our afflictions, that we may be able also by ³ the instructions which he giveth to us, to comfort those who are in every sort of affliction.

5. For as ⁴ the evils which we suffer for Jesus Christ are great, so likewise the consolation we receive from him is great.

6. Now whether we be afflicted, ⁵ it is for your instruction and salvation; whether we be comforted, it is for your consolation; whether we be moved to suffer, it is for your instruction and salvation, which is the reason that you suffer the same evils as we.

7. So that we have a stedfast hope for you, knowing that as you have partaken of the afflictions, so shall ye also partake of the consolation.

8. For we will not conceal from you, brethren, the trouble which came to us ⁶ in Asia, which was extream and above our strength; so that ⁷ we were even weary of our lives.

9. But we had in ourselves ⁸ an assurance of not dying, that we should not put our trust in ourselves, but in God who raiseth the dead,

10. Who hath delivered us ⁹ from such great perils, and

³ Ver. 4. We may also translate, according to the Greek, *by the consolation which he giveth to us*; for the word in the Greek signifies both to exhort and comfort.

⁴ Ver. 5. *L.* the sufferings of Jesus Christ abound in us.

⁵ Ver. 6. In the vulgar Greek we find, *It is for your consolation and salvation which is wrought in the enduring the same sufferings which we also suffer: whether we be comforted, it is for your consolation and salvation.* But the Greek MSS. and editions read this passage variously, as do also the Latin copies; but this variation, in which the seventh verse is also included, is not of any importance as to the sense.

⁶ Ver. 8. *i.e.* at Ephesus, in Asia minor.

⁷ We may translate from the Greek more literally, *We had lost all hopes of saving our lives.*

⁸ Ver. 9. *L.* the answer of death; this is generally understood of a decree or sentence of death, as if sentence had been already passed upon them: but the following part of the discourse seemeth to imply as if the word *answer* signified here a pledge or security, they being inwardly assured from God, that he would deliver them from this danger.

⁹ Ver. 10. Gr. such a death: but *death* is to be here taken for any danger that threateneth: The author of the Vulg. hath very well expressed the sense.

doth *still* deliver, and we hope that he will deliver us also for the time to come;

11. Especially if you assist us with your prayers, that as many persons have contributed to the favour we have found, many likewise may give thanks for us.

12. For we have no other glorying but the testimony of our conscience; that we have lived in the world, and chiefly among you, in a simplicity of ¹ mind, and a sincerity ² to which God is a witness, and not with a carnal wisdom, but with ³ that which God hath given us.

13. For we only write to you, ⁴ what you have read and known, and what I hope you will know even to the end.

14. As you have also known us in part, knowing that we are your glory, that you also may be ours in the day of our Lord Jesus Christ.

15. And in this confidence, I was resolved before to come unto you, that you might have a double obligation to me.

16. Passing by you as I went into Macedonia, and coming to you again at my return from Macedonia, and you should have conducted me even into Judea.

17. Having therefore had this design, did I change through levity? Or the resolutions that I take, are they according to the flesh, so that with me there is yea and nay?

18. ⁵ As God is true, there has not been yea and nay in the word which I have preached to you.

¹ Ver. 12. *L.* of heart: but this word is not in the Greek.

² *L.* of God; *oth.* in great sincerity.

³ *L.* the grace of God; *i. e.* the spiritual gifts which I have received of God.

⁴ Ver. 13. *Gr.* what you read or even know; *i. e.* what you read in my Letters, or, according to the *Vulg.* what ye have read therein, and have observed in my actions. The Syriac inter-

preter hath with more clearness translated; *what you know and acknowledge*; calling upon them to witness the truth of what he wrote to them.

⁵ Ver. 18. *i. e.* God, who is truth itself, is my witness that I have preached to you nothing but what is true: and that because I have not come to you, as I promised, I ought not to be accused of inconsistency in my doctrine.

19. For ⁶ Jesus Christ the Son of God, whom we have preached to you; (Silvanus, Timothy and I) was not yea and nay: but he was always the same.

20. For all the promises which God has made are ⁷ true in Jesus Christ. ⁸ Therefore also, *we say* through him Amen to God ⁹ for our glory.

21. And it is God who fortifies us with you ¹ in Jesus Christ, and who hath ² anointed us.

22. He hath also sealed us, and given us the earnest of his spirit in our hearts.

23. Now I take God to witness ³ upon my life, that it was to spare you, that I came not yet to Corinth.

24. Not that we would have ⁴ dominion over your faith; we labour, on the contrary, to promote your joy, since ye continue firm in the faith.

⁶ Ver. 19. *i. e.* the gospel of Jesus Christ which we preached is the pure truth, we have always preached the same things to you, and never have shewed any inconsistency in our doctrine.

⁷ Ver. 20. *L.* yea in him; *i. e.* are truly accomplished in Jesus Christ.

⁸ We find only in the vulgar Greek, *and in him, Amen*: but the reading in our Vulg. is supported by the antient Alex. MS. by one of Stephens's, by the [French] king's MS. to which is annexed the Scholia of St. John of Damascus, and by the Syriac version. I have retained in my version the reading in the text, the better to represent the custom of the Jews, who at the end of their prayer which they call *benedictions and thanksgivings*, answer *Amen*; *i. e.* *So be it*; so that St. Paul would shew by this expression, that he confirm-

eth the truth of the promises which God hath made.

⁹ *i. e.* to shew you that we have preached nothing but truth, which ought to confound our enemies. In the Greek we find, *to glory by us*; *i. e.* to the glory of God by our ministry.

¹ Ver. 21. *i. e.* in the gospel of Jesus Christ.

² *i. e.* sanctified; the Holy Ghost is the unction of the Christians: moreover St. Paul, speaking of his ministry, alludeth to the kings and priests of the old law, who were anointed.

³ Ver. 23. *L.* against my soul. We should say, *upon my life*; *i. e.* may I lose my life if I do not speak truth.

⁴ Ver. 24. *i. e.* command you as a master, on pretence that ye have received the faith from us; we, on the contrary, endeavour to preserve it.

C H A P. II.

1. **I** Therefore resolved within myself not to return to you, lest I should cause you sorrow.
2. For ' if I make you sorry, who shall make me rejoyce? There is none but ye whom I myself shall have made sorry, that can do it.
3. And this have I wrote to you, ' that coming to you, I might not receive sorrow ' upon sorrow, from those of whom I ought to receive joy, having this confidence in you all, that my joy is wholly yours.
4. For in great affliction and anguish of heart have I written to you, shedding many tears, not that you should be grieved, but that ye might know how great the love is which I have for you.
5. If any one hath caused grief, it is not to me *alone*; but also to some among you, ' that I may not accuse you all.
6. Sufficient for this man is ' the correction which he hath received from the ' chiefs of the assembly.
7. So that ye ought much rather now to forgive and comfort him, lest he should be swallowed up with overmuch sorrow.
8. Therefore I pray you ' shew your charity effectually to him.

¹ Ver. 2. *i. e.* since I can only receive joy from you, I shall take care not to make you sorrowful.

² Ver. 3. *viz.* in this letter.

³ These two words are not in the vulgar Greek; but they are in several Greek copies, as well as in the Vulg.

⁴ Ver. 5. *i. e.* I will not accuse you all of having consented with him who was guilty of incest.

⁵ Ver. 6. The word in the Greek signifies, a correction joined with some punishment; and this was afterwards called in

the church, *canonical punishment*. It was then used in the synagogues of the Jews, who still impose severe penalties upon their penitents. The Christians borrowed this custom from the synagogues in the very beginning of Christianity.

⁶ *L.* many.

⁷ Ver. 8. The effectual marks of charity towards this man, who had repented of his crime, consisted in receiving him into the assembly of the faithful, whence he had been excluded.

9. For this end have I written to you, that by proving you herein, I might know whether ye be obedient in all things.

10. Now when you forgive any one, I forgive him also; for as to me, ⁸ the pardon that I have given, if I have given it to any, it is for your sakes, ⁹ as representing Jesus Christ,

11. That we be not surprized by satan; for we are not ignorant of his devices.

12. Now coming to Troas, *there to preach* the gospel of Jesus Christ, although I had there a door opened for the Lord,

13. I had no rest in my spirit, because I found not my brother Titus there: but taking leave of them, I departed for Macedonia.

14. I thank God, who always causeth us to ¹ triumph in Jesus Christ, and sheddeth forth by us, throughout the world, the favour of his doctrine.

15. For ² we are before God a sweet favour of Jesus Christ, as well to those who are saved, as to those who are lost.

16. Being to the one a favour of death, causing them to die; and to the other a favour of life, causing them to live. And who can do these things ³ as we?

17. For

⁸ Ver. 10. We find in the vulgar Greek, *holding Jesus Christ*. Theodoret supports this interpretation. *if I forgive any one, to whom I forgive it:* but we read in the antient Alex. Gr. MSS. and in that in the [French] king's library, to which is annexed the Scholia of St. John of Damascus, as in our Vulg. which Beza, in this place, preferreth to the vulgar Greek.

⁹ L. in the person of Jesus Christ; *i. e.* representing Jesus Christ as being his minister. The Greek word, which is translated by *persona* in our Vulg. signifies also face, and we find *faciem* in the antient Latin edition annexed to the Gr. MS. of St. Germans: we should express it, *be-*

¹ Ver. 14. *i. e.* maketh us to overcome, as in the Arabic published by Erpenius, and famous by the victories which we gain by preaching the gospel of Jesus Christ.

² Ver. 15. *i. e.* we, by preaching the gospel of Jesus Christ, shed a grateful odour throughout the earth, and which is well-pleasing unto God, and although, saith St. Jerome, this be a sweet favour in itself, it causeth death to unbelievers, and giveth life to those who believe.

³ Ver. 16. These words, *as we*, are not in the Greek, and some believe that it is better

17. For we do not as the most part, who corrupt the word of God; but we sincerely teach it in the name of Jesus Christ, as *coming* from God, whom we have before our eyes.

better to read in the Vulg. *quis nam* than *quis tam*. However this reading is to be found in all the Latin copies, and seems older than St. Jerome. The meaning of the apostle is, that there are but few true preachers of the gospel, most of them regarding only their own interest.

C H A P. III.

1. **M**UST we begin again to speak advantageously of ourselves to you? ² Or need we, as some, letters of recommendation to you, or from you?

2. ³ Ye are our letter of *recommendation*, written in our hearts, known and read of all men.

3. Ye yourselves declare that ye are ⁴ a letter of Jesus Christ, written by our ministry, not with ink, but with the spirit of the living God; not upon tables of stone, but in fleshly tables, which are your hearts.

4. Now ⁵ it is by Jesus Christ that we have this great confidence in God.

5. ⁶ Not that we ourselves are capable to think any thing as of ourselves; but God giveth us this capacity.

¹ Ver. 1. *i. e.* it is not necessary that we, &c.

² We read in the vulgar Greek, *unless we need*: but the reading in the Vulg. is supported by some antient Gr. MSS. and Beza preferreth it to that in the vulgar Greek.

³ Ver. 2. *i. e.* ye are to me instead of a letter of recommendation, having received the gospel of Jesus Christ by my ministry, and every body knows that I am your apostle, and ye my beloved disciples.

⁴ Ver. 3. St. Paul, in some sort, correcteth what he had before asserted; he confesseth, continuing his metaphor, that in writing this letter he was no more than the secretary of Jesus Christ.

⁵ Ver. 4. St. Paul, in this verse and the following, speaketh of his ministry, the whole glory of which he ascribeth to God.

⁶ Ver. 5. *i. e.* all that I have done in preaching the gospel to you, is not of myself, but of God, I having been only the minister of Jesus Christ.

6. Who.

6. Who hath made us capable of being ministers of the New Testament, not ⁷ by the letter, but by the spirit: for the letter ⁸ causeth death, and the spirit giveth life.

7. But ⁹ if that which was the ministry of death, being engraven upon stones, had so much brightness, that the children of Israel could not stedfastly behold the face of Moses, because of the brightness thereof, which was only for a time;

8. How much more ought ¹ that which is the ministry of the spirit to be more bright?

9. For ² if the ministry of condemnation had brightness, ³ the ministry of righteousness ought to have much more.

10. Because the ⁴ brightness of the first is nothing if compared to the second, which greatly excelleth.

11. For if that which was but for a time, was so bright, much more ought that which is for ever.

12. Having then such hope, we speak to you with great freedom.

Ex. 34. 33. 13. And it is not as with Moses, when he put a veil over his face, ⁵ that the Israelites should not behold

⁷ Ver. 6. Gr. of the letter, but of the spirit. The Syriac version confirmeth the reading in the Vulg. By the *letter*, the law of Moses is to be understood, and by the *spirit*, the law of the gospel. See in the epistle to the Romans, ch. 2. v. 29. and ch. 7. v. 5, 6, 7, 8. and also v. 14. in what sense St. Paul says the law is spiritual.

⁸ *L.* killeth; *i. e.* punisheth with death, the law proposing only severe chastisements to such as shall violate it.

⁹ Ver. 7. *i. e.* the law; the apostle compareth the law to the gospel.

¹ Ver. 8. *i. e.* the gospel.

² Ver. 9. *i. e.* the law which only discovereth sin, in order to condemn it, and severely to punish the transgressors.

³ *i. e.* the gospel which justifieth and giveth eternal life.

⁴ Ver. 10. *i. e.* the splendor of the law is nothing, if compared with that of the gospel.

⁵ Ver. 13. This is a mystical explication of that shining light which appeared upon Moses's face, and of the veil which covered it. Moses, who was the type of Jesus Christ, covering his face with a veil, the brightness thereof was concealed from the Israelites: whereas Jesus Christ and his ministers having no veil which conceal them, appear plainly to all the world, and discover the truth of what was concealed under the figures of the ancient law.

‘ the light which came from thence, and which was but for a time.

14. But their minds are blinded; for even until this day, when they read ‘ the Old Testament, this same veil remaineth untaken away (because it is taken away only by Jesus Christ).

15. And even now, when ‘ Moses, is read to them, ‘ their mind is covered with a veil,

16. Which shall not be taken away ‘ till they shall be converted unto the Lord.

17. Now ‘ the Lord is the spirit, and where ‘ the spirit *John 4. 4* of the Lord is, there is liberty.

18. As for ‘ us, as there is no longer a veil which covereth the face, beholding the light of the Lord, we are changed

* This is the sense which ought to be given to the words which are in our Vulg. where we read *faciem*. According to the vulgar Greek, we should translate *finem*, which might be understood of Jesus Christ, who is called the end of the law. Beza supposes that there was a fault in the copyist of our Vulg. where *faciem* might have crept in instead of *finem*. In this he has been followed by some Catholics, but it is much more likely that the antient Latin edition, which had *finem* before St. Jerome’s time, as the Greek hath at present, hath been corrected from a Greek copy like the Alex. MS. where we find *οφθαλμοις*, which signifies *faciem*.

‘ Ver. 14. *i. e.* the law, and some part of the prophets: for the Jews do not read all the Old Testament in their synagogues.

‘ Ver. 15. *i. e.* the law of Moses.

‘ L. they have a veil upon their hearts, the word *heart* frequently signifies mind, and St. Paul repeats what he had before said; *viz.* that their mind was blinded, having no knowledge of the true meaning of the law, being altogether dull and carnal.

‘ Ver. 16. The Jews themselves, as I have observed upon another passage, believe that the Messiah shall give them a clearer knowledge of the law.

‘ Ver. 17. *i. e.* Jesus Christ is the spirit mentioned throughout the chapter, wherein the evangelical law, which is spiritual, is opposed to the old law. It is this spirit of the gospel, that taketh off the veil which covered the face of Moses in the old law.

‘ *i. e.* they who profess the gospel receive this same spirit of Jesus Christ, which giveth them a true liberty, being no longer subject to the ceremonies of the law.

‘ Ver. 18. *i. e.* we Christians are not like the Jews, who could not behold the brightness of Moses’s face, because it was covered with a veil; we plainly see the light which over-spreadeth the face of Jesus Christ, of whom Moses was only the type: and this light, which reflecteth upon us, communicateth his spirit to us whereby we become like to him: instead of *looking*, which is in the Vulg. we find in the Greek a word, which, according to the gramatical sense, signifieth, *to look as in,*

changed into his image, by a light, ' which coming from the spirit of the Lord, augmenteth more and more.

in, or to receive as from, a mirror. But the Latin interpreter hath very well expressed the sense without troubling himself about the pure grammatical interpretation.

¹ L. as of the spirit of the Lord: but the particle *as*, in this place, is affirmative, and not comparative.

C H A P. IV.

1. **T** Herefore ' having this ministry by the mercy which has been given us, we faint not :

2. But ² we abhor such actions as are done in secret ; because of the shame attending them ; not acting artfully, nor corrupting the word of God, but by manifestation of the truth, commending ourselves to every man's conscience before God.

3. But if our gospel be yet concealed, it is only so to those ³ who perish.

4. Only to these unbelievers, the minds of whom ⁴ the God of this world hath blinded, that they should not be enlightened by the light ' of the gospel shining in Jesus Christ, who is the image of God.

5. For we do not preach ourselves, but *we preach* Jesus Christ our Lord ; and *as* for us, we are your servants ⁵ through Jesus.

6. For God, who by his single word brought light out of darkness, hath himself enlightened our hearts, that we ⁶ who represent

¹ Ver. 1. *i. e.* God having been so gracious as to chuse me for the ministry of the gospel.

² Ver. 2. *i. e.* we do not as those false apostles, who preach the gospel only for their interest ; all the world is witness of our actions.

³ Ver. 3. *i. e.* who destroy themselves, persisting in their blindness.

⁴ Ver. 4. *i. e.* the devil, whom Jesus Christ calls the prince of the world.

⁵ L. the gospel of the glory ; *i. e.* of the glorious and shining gospel.

⁶ Ver. 5. Gr. for Jesus ; *i. e.* to preach to you his gospel.

⁷ Ver. 6. L. in the face of Jesus Christ ; *i. e.* according to the exposition of some, in the presence of Jesus Christ : but in the Greek

represent Jesus Christ should enlighten others, making known the glory of God.

7. Now we bear this treasure in earthen vessels, that this great power which we have, may be attributed to God, and not to us.

8. We suffer afflictions on every side, but we are not quite cast down; we have been greatly perplexed, but we are not deprived of hope:

9. We are persecuted, but not forsaken; cast down, but not destroyed:

10. We bear continually in our bodies ⁸ the mortification of ⁹ Jesus, ¹ that the life also of Jesus may be manifested in our bodies.

11. For tho' we live, we are continually delivered unto death for Jesus sake, that the life also of Jesus may be made manifest in our mortal flesh.

12. ² Death then worketh in us, but life *worketh* in you.

13. Now as we have the same spirit of faith of which ^{pf. 115. 10.} it is said in scripture; I have believed, therefore have I spoken; we also believe, and therefore we also speak.

14. Knowing that he who hath raised up ³ Jesus, shall raise us up ⁴ as he hath raised him, and shall make us appear with you ⁵;

Greek we find a word which the Latin interpreter has translated above ch. 2. v. 10. by *persona*, so that *facies* is here the same as *persona*. See the note upon ch. 2. v. 10.

⁸ Ver. 10. *Oth.* the death, as we read in the ancient Latin edition annexed to the Gr. MS. of St. Germain's, *i. e.* we are daily exposed to death, and we suffer after the example of Jesus Christ.

⁹ Gr. of the Lord Jesus: in the Greek and Latin of the two MSS. of Clermont and St. Germain's *of Christ*.

¹ That we may rise with him, *oth.* that we may bear in ourselves the image of his happy and immortal life.

² Ver. 12. *i. e.* the danger of death, to which we expose ourselves by preaching the gospel, gives life to you.

³ Ver. 14. The Greek adds, *the Lord*.

⁴ *L.* with Jesus; in the vulgar Greek and in the Syriac version we find *by Jesus*, but we read in some Gr. MSS. as in the Vulg. St. Jerome hath retained that reading which was in the Latin edition before his time, and which is supported by three Gr. MSS. tho' Beza supposes that it hath the authority but of one.

⁵ *viz.* before the tribunal of Jesus Christ.

15. For ⁶ all things are for you, that grace having been shed abundantly, the glory of God should therefore be greater, by the thanksgiving of many to him for it.

16. Therefore we faint not, and altho' ⁷ our outward man consumeth, the inward man acquireth new strength day by day.

17. For the ⁸ short and light afflictions which we suffer now, produce in us a solid glory, which is above all things, and which shall endure for ever.

18. Consider not *therefore* the visible, but the invisible things; because those which are visible are but for a time, whereas the invisible are for ever.

⁶ Ver. 15. *i. e.* ye shall partake of all the favours which Jesus Christ bestows upon the faithful; ye shall rise again, and enjoy immortal life with him.

⁷ Ver. 16. See the epistle to the Romans, ch. 7. v. 22. and 23. where the outward and inward man is explained.

⁸ Ver. 17. This word is not in the vulgar Greek, unless we suppose that *μεγαλυν* hath been translated in our Vulg. by two Latin words; but in the two MSS. of Clermont and St. Germain's we read *μεροσ-ναειν*, which answers to *momentaneum* in our Vulg. and this reading is also to be found in the Syriac version.

CHAP. V.

1. **F**OR we know that if ¹ our earthly house which we dwell in at present be destroyed, God shall give us ² another built by himself, and not by men, which shall continue eternally in heaven.

2. And we even groan in this, desiring ³ to be clothed with our heavenly dwelling,

Apo. 16.

15.

3. If so be that we be found ⁴ clothed, and not naked.

4. For so long as we ⁵ inhabit this dwelling, we groan

¹ Ver. 1. *i. e.* our mortal body, which is the mansion of the soul.

² *i. e.* an heavenly and immortal body.

³ Ver. 2. *i. e.* The immortality of our bodies. This is a metaphorical expression, which is continued in the following verses.

⁴ Ver. 3. *i. e.* clothed with our bodies,

or living, when the last day shall come; but in most of the Latin copies before St. Jerome we find *expoliati*, or *exuti*, *i. e.* stripped instead of *cloathed*; and this reading is supported by the antient MS. of Clermont, where we find *ἐκδυσμυοι*.

⁵ Ver. 4. *i. e.* have this body.

under

under the burthen thereof; not that we would be unclothed, but clothed ⁶ upon, that mortality may be swallowed up by life.

5. For it is God who hath formed us ⁷ for this self-same thing, and he hath given us the earnest of his spirit.

6. We are therefore always full of confidence, knowing that so long as the body is our dwelling, ⁸ we are far distant ⁹ from the Lord.

7. (For we come to him by faith, and see him not in himself).

8. But we are always confident, and greatly desire to quit the dwelling of these bodies, that we may go and dwell with the Lord.

9. Therefore we also endeavour to be acceptable to him, whether we leave or keep these bodies.

10. For we must all appear before the judgment seat of *Rom. 14* Christ, that each may receive what is due to him, accord- ¹⁰ing to the good or evil which he hath done.

11. Knowing therefore ¹ that the Lord ought to be feared, we make it known unto men; God knoweth us, and I question not but that ye are also convinced of it in your consciences.

12. We do not begin again to commend ourselves to you, but we give you occasion to glory on our behalf, that you may undertake our defence against those who glory in outward appearance, and not in the heart.

⁶ *i. e.* with immortality, which is as it were an heavenly garment, which is to last for ever.

⁷ Ver. 5. *i. e.* for eternal life.

⁸ Ver. 6. *i. e.* according to the grammatical signification of the word in the Greek and Latin, we live as people who are absent from their country.

⁹ In the Greek and Latin of the two MSS. of Clermont and St. Germain's we find *from God*.

¹ Ver. 11. *L.* the fear of the Lord, *i. e.* the worship which ought to be paid to the Lord; for so do these words often signify in the Old Testament, and St. Paul, according to his custom, applieth to Jesus Christ what is there said of God.

13. For whether ^a we be besides ourselves, it is ^a for God ; or whether we be sober, it is ^a for you.

14. For the love of Jesus Christ presseth us, being persuaded that one dying for all, all then are dead.

15. And that Jesus Christ is dead for all, that they who live should no longer live for themselves, but for him who died, and is risen again for them.

16. Therefore ^a we no longer know any man according to the flesh ; and altho' we have known Jesus Christ ^a according to the flesh, we no longer know him ^a in that manner.

If. 43. 19. 17. Old things are then passed away ^a in respect of him
Apc. 21. 5: who is a new creature in Jesus Christ ; ^a all things are become new.

18. Now all this is from God, who hath reconciled us to himself by Jesus Christ, and who hath given to us the ministry of reconciliation.

19. For it is God who hath reconciled to himself the world by Jesus Christ, not imputing their trespasses to them, and *who* hath committed unto us the preaching of this reconciliation.

20. We are then ambassadors in Jesus Christ, so that God speaketh by us. We beg you, in the name of Jesus Christ, be ye reconciled to God.

21. ^a Who hath dealt with him as a transgressor, for our

^a Ver. 13. The word in the Greek is the same as that which is translated in the Vulg. in the 3d ch. of St. Mark, v. 21. by *in furorem versus*, i. e. to have one's mind disturbed. St. Paul speaketh of his fits, which occasioned his enemies to look upon him as a man whose mind was disturbed, whereas they ought rather to have ascribed them to the spirit of God, which thereby rendered his ministry more illustrious.

^a i. e. for the glory of God.

^a i. e. for your advantage.

^a Ver. 16. i. e. we do not acknowledge

those to be Christians who live according to the flesh, for thus doth the word *know* frequently signify in scripture.

^a i. e. having a mortal body while he lived upon the earth.

^a i. e. mortal ; but raised, and immortal.

^a Ver. 17. i. e. the Christians.

^a This is a mystical explication of the words of Isaiah, because the gospel hath as it were renewed the world.

^a Ver. 21. *L.* hath made sin, *ost.* a sacrifice for sin ; for thus doth the word *sin* frequently signify in the Old Testament.

fakes, who knew no sin, that through him we might ² partake of the righteousness of God.

² *i. e.* be truly justified.

CHAP. VI.

1. **N**OW ¹ working *with God*, we exhort you to ² live according to the grace which you have received from him.

2. For he saith ; I have heard thee in a time accepted, *1 Cor. 4. 1.* and ³ in the day of salvation have I succoured thee : behold now is the accepted time, behold now is the day of salvation.

3. Let us give no offence to any one in any thing, that our ministry may be blamed in nothing.

4. But in all things let us make it appear that we are *1 Cor. 4. 1.* the ministers of God, in suffering with much patience the afflictions, and the heavy evils which oppress us ;

5. The scourgings, the imprisonments, the tumults, in labouring, in watching, in fasting ;

6. By pureness, by knowledge, by peace of mind, by meekness, ⁴ *by the gifts of* the Holy Ghost, by an unfeigned charity ;

7. By preaching of the truth, by the power of God, by the armour of righteousness, for combating as well ⁵ with the right hand, as the left.

¹ Ver. 1. *L.* assisting, *i. e.* being the instruments of God, as his ministers and messengers to preach the gospel : the word in the Gr. signifies, *to labour with somebody.*

² *L.* not to receive his grace in vain.

³ Ver. 2. *i. e.* in a time which I had appointed to save all mankind.

⁴ Ver. 6. *L.* the Holy Ghost, *i. e.* by the miraculous gifts which St. Paul had received, and whereof he had given such evidence in his preaching.

⁵ Ver. 7. This is a metaphor taken from

the several weapons which the soldiers carried in their right and left hands. When they had the advantage they fought with their right, and when they found themselves worsted, they used the weapons they had in their left hand. St. Paul would shew by this expression, that God had enabled him to be content both in prosperity and adversity, and he calls them *the weapons of righteousness*, to shew that all his actions, and all his contests, were according to God.

8. Amidst honour and ignominy, evil and good report; being counted impostors, altho' true; unknown, altho' we are known;

9. As dying, whereas we live; as chastened, but not delivered unto death;

10. As sorrowful, but we are always rejoicing; as poor, but we enrich many; as men who have nothing, but we possess all things.

11. * We speak to you openly, O Corinthians, and our heart is enlarged for you.

12. Ye fill not a small place therein, but we are straitened in yours.

13. Now render us the like; I speak to you as to my children; open also your hearts unto us.

14. † Have no society with unbelievers; for what fellowship hath righteousness with iniquity? or what union is there between light and darkness?

15. What concord between Jesus Christ and † Belial? or what part hath a believer with an infidel?

^{1 Cor. 3.} 16. And what agreement hath the temple of God with idols? For ye are the temple of the living God, according ^{16, 17.} ^{1 Cor. 6. 19.} to these his words; I will dwell and walk among them; I will be their God, and they shall be my people. ^{Lev. 26. 12}

^{1f. 52. 11.} 17. Therefore go out from among them, and be ye separate, saith the Lord, † touch not that which is unclean,

^{Jer. 31. 9.} 18. And I will receive you, I will be your Father, and ye shall be my sons and daughters, saith the Lord Almighty.

* Ver. 11. *L.* our mouth is opened for you.

† Ver. 14. *L.* draw not in the same yoke. This is a metaphorical expression taken from oxen, who are yoked together for plowing, so that each of them assisted in drawing. Thus doth the word in the Gr. properly signify; some restrain this to marriage. St. Paul here forbids in general all communication with infidels, that they

might not partake of their impurities; and he seems here to allude to Deut. ch. 22. v. 10. which forbids the yoking together an ox and an ass to till the ground.

* Ver. 15. This word signifies a lawless, impious man; and according to St. Jerome, if we consider etymology, it signifies a man *without yoke*.

† Ver. 17. *i. e.* have no correspondence with infidels and idolaters.

C H A P. VII.

1. **T**H E S E things therefore having been promised us, dearly beloved *brethren*, let us purify our bodies and our minds from all filthiness, ¹ and let us fear God, rendering ourselves perfectly holy.

2. ² Give us your affection : we have wronged no man ; we have corrupted no man ; ⁴ we have deceived no man.

3. I speak not this to condemn you, for I have already told you ³ that I will always love you, being ready to live and die with you.

4. I use great liberty toward you ; great is my glorying of you ; I am full of consolation, and I am exceeding joyful amidst all my afflictions.

5. For since our coming into Macedonia, our bodies have had no rest ; but we have suffered all sorts of afflictions ; without, fightings ; within, fears.

6. But God, who comforteth the afflicted, hath comforted us by the coming of Titus.

7. And not by his coming only, but also by the consolation which he hath received from you. He hath acquainted me with your desire *to see me*, your tears, and your zeal towards me ; so that I rejoiced much thereat.

8. For altho' my letter hath caused you sorrow, nevertheless I repent not ; tho' I have repented, seeing that it causeth you sorrow, tho' it lasted but a short time.

9. Now I rejoice, not that you had sorrow, but that it hath brought you to repentance ; for the sorrow which you

¹ Ver. 1. *L.* finishing sanctification in the fear of God.

² Ver. 2. *L.* content us, or receive us, *oth.* give us your approbation.

³ *i. e.* we have used no subtilty or artifice to extort money, as do the false preachers of the gospel.

⁴ We may translate more literally, according to the Greek, *we have not made a gain of any body.*

⁵ Ver. 3. *L.* ye are in our hearts, that we should live and die together.

have had ⁶ has been according to God, so that ye have received no evil from us.

1 Pet. 2. 19. 10. Because godly sorrow produceth ⁷ firm repentance to salvation; but worldly sorrow ⁸ produceth death.

11. For this sorrow which ye have had for the love of God, what carefulness hath it not produced in you, and even what ⁹ excuse, what indignation, what fear, what desire, what zeal, what ¹ revenge? ye have fully made it appear, that ye are liable to no reproach in this matter.

12. Therefore when I wrote to you, I did it not for ² his cause that hath committed the fault, nor for ³ his cause that suffered by it; but that our care for you in the sight of God might be known to you.

13. ⁴ And this it is which hath caused our consolation; and what gave us still more joy, when we saw the joy of Titus, because ye have all contributed to rejoice his spirit.

14. And if I have shewed him the cause I had to boast on your account, I am not ashamed thereof; but as I have said nothing to you which was not true, so likewise what I said to Titus, boasting of you, is found a truth.

15. And the love he hath for you becometh greater, when he remembreth the submission of you all to him, and how you received him with ⁵ fear and trembling.

⁶ Ver. 9. *i. e.* cometh from the love which you have for God, knowing that you have offended him.

⁷ Ver. 10. *i. e.* steadfast and unalterable: the word in the Greek signifieth literally, *which is not repented of*. We may join *firm to salvation*, and translate it *for a certain salvation*.

⁸ We read in Ecclesiasticus, ch. 30. v. 25. *that sorrow hath killed many*.

⁹ Ver. 11. *L.* defence, apology, as if the Corinthians had undertook to defend St. Paul; but it is more probable that the apostle speaks of their own defence, and in the Latin of the two MSS. of Clermont and St. Germain's we read *excusationem*, *i. e.* excuse, asking pardon.

¹ *i. e.* desire of punishing him who had been guilty of incest, causing him to perform penance for his crime.

² Ver. 12. *i. e.* the man guilty of incest.

³ *i. e.* his father.

⁴ Ver. 13. We find literally in the vulgar Greek, *wherefore we were comforted in your comfort*, but *we were more exceedingly joyed*; but the Vulg. is agreeable to several Gr. MSS. and among others to that in the [French] king's library, to which is annexed the Scholia of St. John of Damascus; and Beza himself approves this reading.

⁵ Ver. 15. The Corinthians feared St. Paul in the person of Titus, whom he had sent to them.

16. I rejoice * that in all things I can act freely with you.

* Ver. 16. *Oth.* that I may promise myself every thing from you.

C H A P. VIII.

1. **N**OW, brethren, I would that you should know ¹ the great liberality of the churches of Macedonia.

2. The great afflictions which they have had, have only augmented their joy, and the greater their poverty has been, the more ² their riches and liberality have appeared.

3. For I bear them this testimony, that they have of their own accord given all that they were able, and even more.

4. Praying us very earnestly ³ to take ⁴ these alms, and what they had gathered to be given to the ⁵ saints.

5. And they have not *only* done that which we hoped from them, but they gave themselves first to the Lord, then to us, ⁶ according to the will of God.

6. This made us desire Titus to come to you, that he might finish what he had already began concerning alms.

7. And as ye are rich in all things, in faith, in utterance, in knowledge, in care for others, and moreover in your love to us; make your riches appear that ye abound in this liberality also.

8. This I say to you not by commandment, but to represent to you the care of others, and that I may also know how far your charity will extend.

¹ Ver. 1. *L.* the grace of God which hath been given in the churches of Macedonia. The word *grace* is here the same thing as *hesed* in Hebrew, and *charity* in our language.

² Ver. 2. *L.* the riches of their simplicity. The word simplicity signifies what is given freely and liberally.

³ Ver. 4. This word is not in the Vulg. nor in several Gr. copies; but it is in the vulgar Greek, and must be supplied to make the sense the clearer.

⁴ *L.* grace. See above, v. 1.

⁵ *i. e.* to the faithful of Jerusalem.

⁶ Ver. 5. *i. e.* God inciting them to this.

9. For ye know the grace which ye have received of our Lord Jesus Christ, who became poor for your sakes ; he who was rich, that ye through his poverty might be rich.

10. This therefore is the advice which I give you concerning this matter : for this ⁷ is expedient for you, having begun a year ago, ⁸ not only to do *these alms deeds*, but even to do them of your own free will.

11. Now therefore finish what you have begun, that as you have been inclined to do it of your own free will, ye may also perform it, according to your ability.

12. For when the will is disposed to give, a man is accepted *by God* according to what he hath, and not according to what he hath not.

13. Because it is not designed that you should be burthened to assist others, but that things may be equal.

14. Now therefore being richer than they, assist them in their poverty ; that ⁹ if they become richer than you, they may also assist you in your poverty, and thereby all may be equal.

Ex. 16. 18. 15. According as it is written of *the manna* ; He that gathered much, had nothing over ; and he that gathered little, had no lack.

16. God be praised, who hath inspired Titus with the same care which I have for you :

17. For he not only received my desire willingly ; but being full of zeal, he freely of his own accord went to you.

18. We have also sent with him our ¹ brother, who is become famous, by the preaching of the gospel, in all the churches,

19. And who hath still this advantage of being chosen

⁷ Ver. 10. *Oth.* is convenient for you, it is fit that you should do it.

⁸ *L.* to do, but even to will ; we might translate more clearly with the Syriac interpreter, *not only to will, but also to act*, as if the words in the original were tran-

sposed, and such sort of transpositions are not extraordinary.

⁹ Ver. 14. *Oth.* if they be.

¹ Ver. 18. *i. e.* St. Luke, as some think ; or, as others, St. Barnabas or Silas.

by the churches to accompany us in our journey, that we might distribute these alms together, for the glory of the Lord, and according to ² our own inclination.

20. We above all take care, that you are not reproached on account of this abundance of alms wherewith we are intrusted.

21. For we take care to do nothing but what may be approved, not only by ³ God, but by men also. Rom. 12. 17.

22. We have also sent with them our other brother, whom we have oftentimes proved diligent in many things, but particularly in this, by reason of the great confidence ⁴ which he hath in you.

23. ⁵ Whether therefore on account of Titus, who is my partner and fellow-labourer for you, or whether on account of our brethren sent by the churches, and who are the glory of Jesus Christ;

24. Shew them proofs of your charity ⁶ in the sight of the churches, and confirm the good opinion which I have of you.

² Ver. 19. We find in the vulgar Greek *your*, i. e. to follow in that which ye ardently desire; which seems to make the sense the clearer; but the reading in the Vulg. is supported by some Gr. MSS. and by the Syriac version.

³ Ver. 21. Gr. of the Lord; but we read in the Syriac as in our Latin edition.

⁴ Ver. 22. *Oth.* which I have in you.

⁵ Ver. 23. These words are obscure as well in the Greek as in the Latin. They may be referred to what goeth before, or what follows. The word *then* is in the beginning of the following verse. The most learned Gr. commentators, for the avoiding a solecism, which would be in the Greek, are obliged to acknowledge

that there is an ellipsis in this place, St. Paul not fully explaining himself, as is customary with the Hebrews; therefore according to this observation we should translate, *as to Titus, he is my companion, and fellow-labourer for you; and as to our brethren, they are the messengers of the churches, and the glory of Jesus Christ.* This is the most natural and simple interpretation; for the verb substantive *est*, which the Hebrews are wont to omit, is in this place only supplied to fill up the ellipsis.

⁶ Ver. 24. *Oth.* before the churches, i. e. let it appear to the other churches that you bear an affection to those who are sent to you from me.

C H A P. IX.

1. **F**OR it would be unnecessary to write to you any more concerning the alms which are gathered to be carried to the saints.

2. I know that your intentions are good concerning that matter, and I have boasted of it to the Macedonians, *representing to them* that Achaia was ready a year ago; so that many have been encouraged by your zeal.

3. Now I have sent our brethren, that what I have said in your praise upon this account may not be found false, and that all should be ready, as I *have affirmed it was*.

4. Lest the Macedonians who will accompany me, finding nothing prepared, that which I have said should turn to my confusion, not to say yours. *

5. Therefore I thought I ought to desire our brethren to go to you before I came myself, that they might make up this ² liberality which you before promised, that it may appear you gave freely, and not covetously.

6. Now I give you notice, that he which soweth sparingly, shall reap sparingly, and he which soweth bountifully, shall reap bountifully.

Ecc. 35. 11 7. Let every man give as he thinketh in his heart he is able; and this without discontent or constraint, for God loveth those who give chearfully.

8. And he is able to make you rich in all sort of gifts, that ye having always a sufficiency in all things necessary, ye might abound in all good works:

2f. 111. 9. 9. According to these words of the scripture; He hath

¹ Ver. 4. The Greek adds *boasting myself*; but these words are not in some ancient Gr. MSS. times signifies among the Hebrews, *gift*, *present*, as also what is bestowed freely, liberally.

² Ver. 5. *L. blessing. This word some-*

given largely of his wealth to the poor : * the alms which he hath given, shall continue for ever.

10. Now God, who giveth feed to him who soweth, + shall give you also your food, and multiplying that which you shall have sown, he shall augment the fruits which ye shall gather from your alms.

11. That being enriched in all things, ye might abound in your liberality, for which we give thanks unto God.

12. For these alms, with which we are intrusted by this ministry, supply not only the wants of the saints, but are also the cause that many give thanks unto the Lord.

13. Who seeing the effects of these alms, whereof we are the dispensers, praise God for your submission to the gospel of Jesus Christ, which you profess, and for your liberality to them, and all others.

14. In their prayers for you, they are full of you, because of the singular grace which God hath given you.

15. God be praised for the unspeakable gift which he hath given you.

* Ver. 9. *L.* his righteousness.

+ Ver. 10. We read in the vulgar Greek, *may he give, may he increase, may he multiply*; but these three verbs are in the future in some Gr. MSS. and in the Syriac version, as well as in the Vulg.

CHAP. X.

1. **N**OW I, Paul, * who am little, being with you ; but being absent, am full of boldness towards you :

2. I beseech you by the meekness and gentleness of Jesus Christ ; I beseech you, I say, that when I come to you, I may have no occasion to make use of that power towards any which they accuse me of having abused, imagining that + our conduct is wholly carnal.

* Ver. 1. This and many other things did the false apostles object to St. Paul, which he answers in this chapter.

+ Ver. 2. *i. e.* that I do nothing but merely upon human motives.

3. For

3. For altho' ³ we are cloathed with flesh, we war not according to the flesh,

4. Because we make not use of carnal ⁴ weapons to fight with, but arms ¹ which God rendereth powerful, to overthrow strong holds, when we destroy ⁶ the counsels of men,

5. And ⁷ every high thing which riseth against the knowledge of God; and bring into subjection, as captives, every thought to the obedience of Jesus Christ.

6. Being ready to ⁸ punish all the disobedient, when your obedience is fulfilled.

7. ⁹ Cast your eyes upon what appears outwardly. If any ¹ believe in himself that he is Jesus Christ's, let him also consider with himself, that we are so likewise as well as he.

8. For altho' I should glory still more in the power which the Lord hath given me for edification, and not for your destruction, I should not be ashamed.

9. Now that it may not be thought that I would only terrify you by my letters;

10. (For his letters, say they, are in truth weighty and powerful; but his presence is weak, and his discourse contemptible.)

³ Ver. 3. *i. e.* we be men, our conduct is not merely human.

⁴ Ver. 4. St. Paul compareth the preaching of the gospel to a fight, because he was assaulted on all sides; and continuing his metaphor, he sheweth what weapons he makes use of in this combat.

⁵ L. mighty to God; which, according to some, is an hebraism, which signifies *very mighty*.

⁶ *Orb.* the reasonings of the philosophers, their vain subtilties.

⁷ Ver. 5. *i. e.* all the engines made use of to attack the gospel. The apostle continues his comparison.

⁸ Ver. 6. This power which St. Paul challenges of punishing the disobedient,

was in the church from the beginning. Jesus Christ in this followed the practice of the synagogue, which continues to this day.

⁹ Ver. 7. The Greek word is ambiguous, and may be translated in the imperative mood, as in the Vulg. or in the indicative, *ye cast your eyes, i. e.* ye judge of a person by his outward appearance: we may also translate, according to the vulgar Greek, where there is an interrogation point, *do you behold, &c.?* The sense, according to our interpreter, is, Judge ye between me and my enemies, because ye see.

¹ Glories, as being a preacher of the gospel.

11. Let those who speak in this manner, consider that when I am present, I act in the same manner as I speak in my letters when I am absent.

12. For I do not attempt to make myself of the number of those men who praise themselves, nor to enter into comparison with them; but ² I measure and compare myself only with myself.

13. As for us, we will not give ourselves excessive ^{Eph. 4. 7.} praises, but will regulate ourselves ³ by the measure which God hath marked out to us, *and which was* to come even to you.

14. For we stretch not ourselves further than we ought, as if we had not come even unto you, since we are come so far in preaching the gospel of Jesus Christ.

15. We do not ascribe the labours of others to ourselves by excessive praises; but we hope that the increasing of your faith will be a means of our extending ourselves much further without exceeding our limits.

16. So that we shall preach the gospel beyond your country, and may glory without entering into another's lot, and into places where they have already laboured.

17. Now let him who glories, glory in our Lord. ^{Jer. 9. 23.}

18. For it is not he who praises himself, who is worthy ^{1 Cor. 1. 31.} of praise, but he who is praised of God.

² Ver. 12. The vulgar Greek adds some words which are not in our Latin edition; and according to this reading, which is supported by the Greek commentators, we must translate, *but they measuring themselves,* *and comparing themselves, by themselves, know not what they do.*

³ Ver. 13. The false apostles probably boasted, of having preached the gospel to a greater number of nations than St. Paul had done.

CHAPTER XI.

1. **W**OULD to God that you could bear with ¹ my folly a little; yea, bear with me.

¹ Ver. 1. *Orb.* my imprudence, *i. e.* what I have said in commendation of myself.

2. For

2. For I am jealous of you with the jealousy ² of God, because ³ I have betrothed you to one only husband, who is Jesus Christ, to present you to him as a chaste virgin.

Gen. 3. 4. 3. But I fear, that as the serpent seduced Eve by his subtilties, your minds also should be corrupted, and you should lose the ⁴ christian simplicity.

4. For if any man come to preach to you another Christ, than him whom we have preached to you; or if they caused you to receive other spiritual gifts, than those which you have received; or another gospel, than that which hath been given you, ⁵ you could well bear with him.

5. But I am persuaded, that ⁶ I have done nothing less than the very chiefest apostle.

6. For ⁷ though I be rude in speech, yet I am not so in knowledge; but I have thoroughly made myself manifest unto you.

² Ver. 2. Some believe this is an hebraism, which signifies an *extreme jealousy*. St. Paul, by this metaphorical expression, intimates, that the affection he has for them is so great, that he has always his eyes upon them, and that this affection only hath regard to the glory of God.

³ The apostle compares the church of Corinth to a virgin, whose spouse is Christ; and altho' the word in the Greek signifies rather to *prepare*, than to *betroth*, the ancient interpreter has very well translated it in this last sense, referring to the custom among the Jews of celebrating the espousals before the marriage; which custom has been transferred to the churches.

⁴ Ver. 3. *L.* that is in Jesus Christ, *i. e.* the simplicity and purity of the faith, which the false apostles corrupted by their philosophy.

⁵ Ver. 4. This is the sense which ought to be affixed to the word *recte* in the Latin, and which answers the Greek word *καλώς*, and is to be understood in this sense in St. Mark, ch. 7. v. 9. we should say, ye

might well bear with him. St. Paul would shew the Corinthians, by this expression, that they ought not to hearken to the false preachers of the gospel.

⁶ Ver. 5. We may also translate from the Greek, *I am in nothing below the greatest apostles*. The following part of the discourse seemeth to shew, that St. Paul speaks of these false apostles, whom the Corinthians admired because of their eloquence; nevertheless, by *these great apostles*, St. Peter, St. James, and St. John, are generally understood. See the epistle to the Galatians, ch. 2. v. 9.

⁷ Ver. 6. The Greek text sheweth, that *et si*, which is in our Vulg. is the same as *si, &c. i. e.* should it be true that I do not understand the art of speaking, as your great apostles reproach me; for what is translated in the Vulg. by *imperitus*, doth not mean that St. Paul was ignorant of the Greek language, but only that he spoke as the common sort were wont to speak; and thus doth the word *ἰδιώτης* in the original, signify.

7. Have I committed an offence, because I abused myself that you might be exalted, having preached to you freely the gospel of God?

8. I have robbed other churches, * taking wages of them to serve you.

9. When I was with you, and wanted any thing, I was no charge to any man; for our brethren, who came from Macedonia, supplied what was lacking to me, and I have endeavoured not to be chargeable to you in any thing whatsoever; and so I will for the time to come.

10. Jesus Christ is my witness, that no body shall make me lose this glorying in Achaia.

11. Wherefore? Because I love you not? God knoweth.

12. Now that which I do, I will continue to do, † to take away the occasion of glorying from them that seek it, and to render them therein like unto us.

13. For these false apostles † are deceitful workers, who transform themselves into the apostles of Jesus Christ.

14. This is not surprizing; for even satan transforms himself into an angel of light.

15. It ought not then to be wondered at, if his ministers transform themselves into † true ministers: but their end shall be like unto their works.

16. I speak to you once more of myself († let me not be taken for a fool, unless you will look upon me as a fool, that I may praise myself a little):

* Ver. 8. St. Paul, by this metaphorical expression, sheweth, that what he had taken for his support from other churches, was very little.

† Ver. 12. These false apostles taking nothing from the churches which they sought, took from hence an occasion of boasting: and as St. Paul also took nothing, they had, in this respect, no advantage above him.

‡ Ver. 13. *i. e.* although they took nothing in public, that they might appear

disinterested, they received much from divers in private, and on various pretences.

§ Ver. 15. *L.* ministers of righteousness; *i. e.* according to some, *of the gospel*; but the word righteousness may be here taken in its proper signification, St. Paul endeavouring to lay open the hypocrisy of these ministers of satan who desired to pass for good men.

|| Ver. 16. As it is a kind of folly to commend one's self, the apostle softens what is to follow, by this short preface.

17. ⁴ It is not God who causeth me to say this unto you, when I praise myself; *I speak to you*, as by folly.

18. Many glory according to the flesh; ¹ I will glory also.

19. For, being wise, it is no trouble to you to bear with ² fools.

20. And you suffer yourselves to be enslaved; to be devoured; what you have to be taken from you; to be insulted; ³ to be smitten on the face.

21. This which I say, is not for *your* honour; ⁴ whereas, in this respect, you look upon us as men of no account. If any man dare to boast, (I speak foolishly) I have also reason to boast myself.

22. ⁵ They are Hebrews, so am I; they are Israelites, so am I; they are of the seed of Abraham, so am I;

23. They are ministers of Jesus Christ, (I speak as a man who is not wise) I am so more than they, having suffered more labour, more imprisonment, more scourgings, and being often near death.

Deut. 25:3 24. Five times I received of the Jews ⁶ forty stripes, save one.

⁴ Ver. 17. *i. e.* God (or as in the vulgar Greek, *the Lord*) doth not command me to tell you, &c.

¹ Ver. 18. *i. e.* I will shew my enemies that I yield to them in nothing, even as to outward and carnal things.

² Ver. 19. Thus doth he call the false apostles, who abused the too great easiness of the Corinthians, whom he calls wise ironically.

³ Ver. 20. *i. e.* to be treated with indignity.

⁴ Ver. 21. *L.* as if we had been weak in this respect: the word *weak* is here to be taken for contemptible and wretched. St. Paul would shew the Corinthians, that they gave full power to the false preachers of the gospel; and that, on the contrary, they despised him as a man of no merit;

wherefore he adds what follows, which he would not have said had he not been forced. In the vulgar Greek we do not read, *in this respect*: but these words are in the two MSS. of Clermont and St. Germain.

⁵ Ver. 22. *i. e.* they boast that they are Hebrews: in some Gr. MSS. we read with an interrogation point, are they Hebrews?

⁶ Ver. 24. The law of Moses commanded that these stripes should not exceed the number of forty, which the Rabbins have reduced to thirty nine. The Jews had that power; and even at this day, many of them, at the feast of the expiation, voluntarily receive these thirty nine stripes by way of penance, that they may more easily obtain pardon for their sins.

25. Thrice was I beaten with rods²; once was I stoned; ^{Act. 16.22}
thrice I suffered shipwreck; a night and a day was I ^{Act. 14.18}
^{Act. 27.41} swimming in the sea.

26. In journeyings often, in perils of waters, in perils of robbers, in perils among those of my own country, in perils among the Gentiles, in perils in the city, in perils in the wilderness, in perils on the sea, in perils among false brethren.

27. I have suffered labour, miseries, long watchings, hunger, thirst, fasting often, cold and nakedness.

28. Besides the evils which came to me from without, * I am every day assaulted; I have the care of all the churches.

29. If any man is : afflicted, am not I so likewise? If any man is offended, ° do not I burn?

30. If it be fit to glory, I will glory : in my miseries.

31. God, who is the Father of our Lord Jesus Christ, ^{Act. 9.24} who is blessed for evermore, knoweth that I lye not.

32. Being at Damascus, the governor under king Aretas placed guards throughout the city to apprehend me;

33. But they let me down by the wall in a basket, and by this means I escaped his hands.

² Ver. 25. viz. by the Romans, who used rods in scourging, whereas the Jews used leather thongs.

³ Thus doth *in profundo maris* signify in the Vulg. and not, *in the bottom of the sea*. The Syriac interpreter hath also translated in the same sense, *I was in the sea without a ship*, which often happens to those who are shipwrecked, they fasten upon some plank or wreck of the ship. St. Chrysostom, Theodoret, and the Scholiast in the [French] king's library, under the name of St. John of Damascus, support this interpretation.

⁴ Ver. 28. according to the Greek

commentators, conspiracies are daily formed against me: I am assaulted on all sides; *oth.* I am oppressed by the multitude which comes to me from all parts. This interpretation seems more natural, and we read also to the same effect, in the antient Latin edition annexed to the two MSS. of Clermont and St. Germain's, *concurfus in me quotidianus*.

⁵ Ver. 29. *L.* weak.

⁶ *i. e.* am not I afflicted thereat? Am not I greatly moved?

⁷ Ver. 30. *L.* in mine infirmities; *i. e.* in the evils which I suffer for the sake of Jesus Christ.

C H A P. XII.

1. **I**F I must glory, although it is not necessary, I will come to the visions, and revelations, *which I have received* of the Lord.

AB: 9. 3. 2. I know a man ² in Jesus Christ, who was caught up even to the ³ third heaven fourteen years ago (whether with his body, or without his body, I know not; God knoweth;)

3. And I know that this man (whether it were with his body, or without his body, I know not; God knoweth)

4. Was caught up into ⁴ paradise, where he ⁵ heard words which ought to be concealed; and which it is not lawful for a man to utter.

5. I could glory as being this man, but I glory not except in mine afflictions.

6. For though I should desire to glory, I should not do it through ⁶ folly, since I should speak the truth: but I will not do it, lest any man should think of me above that which he seeth, or my words shew me to be.

¹ Ver. 1. We read in the vulgar Greek, *it is not expedient for me doubtless to glory*; *i. e.* it is of no use to me, and if I do it, it is for your sakes rather than my own. But one of the English Gr. MSS. supports the reading in our Vulg.

² Ver. 2. *i. e.* Christian; some Greek commentators translate, *by Jesus Christ*, and join these words, to *caught up*; *i. e.* *caught up by Jesus Christ*. It is more natural, if we translate by Jesus Christ, to understand this, as if St. Paul called Jesus Christ to witness what he was about to say; insinuating at the same time to the Corinthians, that he did not say this out of vain-glory, having regard only to the glory of Jesus Christ, whose minister he was.

³ *i. e.* that heaven, which is the seat of God, and of the holy angels: this heaven is also in the scripture called, *the beaven of heavens*, because it is above the other two. The Hebrews suppose there are three.

⁴ Ver. 4. The Jews call the place of this third heaven *paradise*, where dwell the souls of the blessed. This word literally signifies *garden*: they borrowed it from the *garden of Eden*, where Adam was placed, giving it a more enlarged and mystical signification, as they have done to *Gehenna*, denoting hell.

⁵ *Oth.* learnt things; he learnt or heard them from Jesus Christ in this third heaven.

⁶ Ver. 6. *i. e.* to boast myself.

7. Left also the greatness of the revelations should make me vain, ⁷ there was a thorn given to me which pierceth my flesh, *namely*, ⁸ an angel of satan, to ⁹ buffet me ¹.

8. Therefore I thrice besought the Lord to remove it from me;

9. And he answered me; My grace is sufficient for thee; for it is in affliction that my power appeareth most. I will glory therefore ² with pleasure in my afflictions, that the power of Jesus Christ may dwell in me.

10. And therefore take I pleasure in my afflictions, in reproaches, in miseries, in persecutions, in oppressions, for Jesus Christ: for when I am afflicted, then have I strength.

11. I have spoken to you in foolishness ³, you have compelled me thereto; for I ought to have been praised of you, since ⁴ I have done nothing less than the very chiefest apostles, though I be nothing.

12. In the mean time I have given you proofs of my apostleship by continual patience, by signs, by wonders, and by miracles.

13. For in what have you been inferior to other churches, except it be that I have not been burthensome to you? ⁵ Pardon me this fault.

14. I am ready ⁶ this third time to come to you, and I will not be burthensome to you; for I seek not your wealth,

⁷ Ver. 7. This is a metaphorical expression, importing that he was continually tormented, and had no rest. We say in the same sense, *this is a thorn in his side*.

⁸ The Jews impute to satan most of those evils which men suffer by the divine permission, he being the enemy of mankind: we have an instance of this in Job.

⁹ *i. e.* to torment me: St. Paul put the *species* for the *genus*.

¹ The Greek adds, *lest I should be exalted*: but this addition is not in the Alex. MS. nor in the Greek and Latin of the two MSS. of Clermont and St. Germain's.

² Ver. 9. The Greek adds, *more*.

³ Ver. 11. The vulgar Greek adds, *boasting myself*; but these words are not in several antient Gr. MSS. any more than in the Vulg.

⁴ See above ch. 11. v. 5.

⁵ Ver. 13. This is an irony, as if he had said; Did not I do you a great injury in not being burthensome to you?

⁶ Ver. 14. The pronoun *this* is not in the vulgar Greek; but it is in several Gr. MSS. as well as in the Vulg. but whether it be inserted or omitted, the sense is the same; St. Paul meaneth only, that this is the third time that he designed to come to them.

but

but it is you whom I seek : because the children are not to lay up wealth for their fathers, but the fathers are to lay up for their children.

15. As for me, I will not only give my own with pleasure, but ⁷ I will give myself also for you, ⁸ though having so much affection for you, you have little for me.

16. But if I have not been a burthen to you, it will be said ; That, being a crafty man, you have been caught by my artifices.

17. Have I ⁹ defrauded you by the means of those whom I sent to you?

18. I desired Titus to go to you with another of our brothers. Titus, hath he defrauded you? Have we not acted by the same spirit? Have we not followed the same steps?

19. Think you, ¹ as heretofore, that we are willing to justify ourselves towards you? We speak to you in Jesus Christ before God, and we say nothing to you, dearly beloved, but for your edification.

20. For I fear, when I come, not to find you such as I would, and that you will not find me such as you would, and that there be among you quarrels, envyings, animosities, dissensions, back-bitings, murmurings, pride, factions.

21. I am apprehensive lest coming again to you, ² God should humble me, and that I be obliged to ³ weep for

⁷ Ver. 15. *i. e.* I will lay down my life that you may be saved.

⁸ *Orb.* though I have more affection for you, than for others, ye have less for me, than for others; these others were some false apostles, whom the Corinthians preferred to St. Paul.

⁹ Ver. 17. *Orb.* exacted, extorted something from you, thus doth the word literally signify, which is in the Greek.

¹ Ver. 19. Gr. again, which makes the sense the clearer: but we read in the ancient Alex. MS. and in one of Beza's, *πάλαι*, as the author of the Vulg. read.

² Ver. 21. *i. e.* I have sorrow, being obliged for the glory of God to punish the guilty.

³ The word *weep* frequently, among the Hebrews, signifies, to repent, chastise, punish. St. Paul seemeth here to have taken it in this last sense, threatening to punish those, by a severe penance, who have fallen into such grievous sins, and not repented of them. The practice of penance, as I have before shewed, was borrowed by the Christian churches, from the synagogues.

many, who having sinned, have not repented of their uncleanness, fornications, and lasciviousness.

C H A P. XIII.

1. **B**Ehold ¹, for the third time time ² I am ready to come and see you, all shall be settled upon the report of two or three witnesses. *Deut.* 19.
15.
Mat. 18.
16.

2. I have told you already, and I say it again, to those who have sinned heretofore, and to all others, as if I was present ³, ⁴ although I am now absent, that when I shall come to you the second time, I will spare no body. *John* 8. 17.
Heb. 10. 28

3. ⁵ Is it that you would have proofs that it is Jesus Christ who speaks by me, who ⁶ acts not weakly with regard to you, but powerfully.

4. He hath been truly crucified ⁷ according to the flesh: but ⁸ he is risen again by the power of God; for we are also ⁹ afflicted with him; but we shall rise again with him by the power of God *which shall work* in you.

5. ¹⁰ Examine yourselves, and prove whether you be in

¹ Ver. 1. We do not read the word *behold* in the vulgar Greek: but it is in several Gr. MSS. as well as in the Vulg.

² L. I come; *i. e.* as the Syriac interpreter translates it, *I am ready to come.*

³ Ver. 2. The Greek adds, *for the second time.*

⁴ We find in the vulgar Greek, *and being then absent, I write to those, &c.* but this word, *I write*, which is in the Greek, and is not in the Vulg. is not to be found in the ancient Gr. MS. of Alex. nor in the Greek and Latin of the two MSS. of Clermont and St. Germain.

⁵ Ver. 3. Gr. *since.*

⁶ *i. e.* hath wrought such great things among you.

⁷ Ver. 4. L. by weakness; *i. e.* because he clothed himself with a weak and mortal body like ours.

⁸ L. he liveth.

⁹ L. weak in him.

¹⁰ Ver. 5. L. the exposition of these words depends on verse 3, where it is said; That the Corinthians required proofs that St. Paul taught them the true religion of Jesus Christ. You have no occasion, *saith he*, for this to have recourse to any body, but yourselves; have you not received remarkable and evident proofs of it, since so many miracles were wrought among you? Having received such gifts of the Holy Ghost, as soon as ye professed the gospel.

the faith: know ye not yourselves that Jesus Christ is in you, except that ³ you be fallen from your estate.

6. But I hope that ye shall know ³ that as for us, we are not fallen from ours.

7. Now we pray God that ye do no evil, not that it should appear that we ought to be approved; but that ye may do good actions, and that we be looked upon as meriting no approbation.

8. ⁴ For we have no power against the truth, but only for the truth.

9. And we rejoice ³ that we are weak, ⁶ and that you are strong: we even beseech God ⁷ that ye may do nothing but good.

10. Therefore I write this to you before I come, that when I come to you, I may not use with severity the power which the Lord hath given me to edify, and not to destroy.

11. Finally, brethren, ⁸ rejoice; ⁹ make yourselves perfect; ¹ exhort one another, ² be of the same mind; live in peace, and the God of peace and of love shall be with you.

² L. ye be reprobates. The word *reprobate* is not here to be understood, rejected by God: we might translate, *ye have no proofs thereof*, explaining it, as referring to what goes before in the 3d and 5th verses, where mention is made of the proofs which the Corinthians required: which appears still plainer by the words in the original, which are less ambiguous than those in our Latin edition.

³ Ver. 6. L. that we are not reprobate; *i. e.* according to the interpretation above, *without proof*: the words *probati* and *reprobi*, shall be explained after the same manner in the following verse.

⁴ Ver. 8. *i. e.* ye are not permitted to do any thing which is not just.

⁵ Ver. 9. *i. e.* to appear weak, not ma-

king use of the power which we have to punish the guilty.

⁶ *i. e.* that ye may appear to live according to the gospel.

⁷ L. your perfection; *i. e.* that ye live agreeably to your vocation.

⁸ Ver. 11. have a spiritual joy in yourselves, living according to the maxims of Jesus Christ. The word in the Greek also signifies the same as *valete* in the Latin, which is generally put at the conclusion of letters.

⁹ *i. e.* live as Christians ought to live.

¹ *Oth.* comfort one another: thus do the most learned Greek commentators interpret the word in the Greek.

² *Oth.* have but one mind, and one heart.

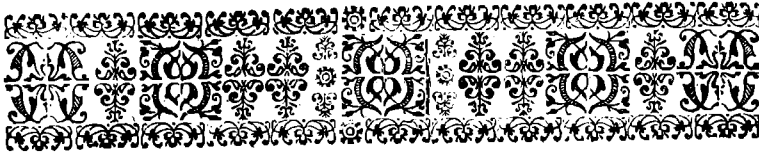
12. Salute one another with an holy kifs. All the saints salute you.

13. May the grace of our Lord Jesus Christ, the love of God, and the communication of the Holy Ghost, be with you all. ³ Amen. *

³ Ver. 13. *i. e.* so be it. This word appears in all the Gr. MSS. except in that of Alex. and in all the antient versions. St. Paul, according to the custom of the Jews, adds it to the end of the prayer which he makes for the Corinthians. Grotius therefore had no reason to say that this Amen was not added by St. Paul, but by the church of Corinth, when they read this epistle.

* *The second epistle to the Corinthians, was written at Philippi in Macedonia by Titus and Luke.* This is added in the Greek. But these words, which are not in the two antient MSS. of Clermont and St. Germain, are not St. Paul's. Somebody perhaps might add them from what this apostle says himself, ch. 8. v. 1, 6, 17, and 18. altho' no express mention is there made either of *Philippi* or of *St. Luke*.



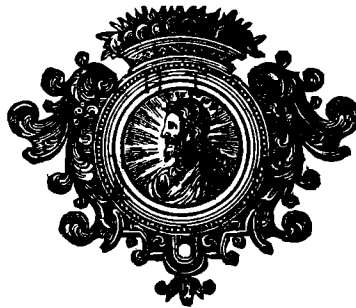


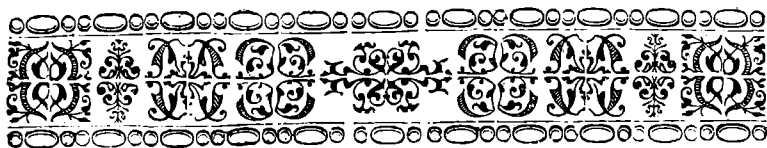
T H E
P R E F A C E
T O T H E
E P I S T L E of St. *PAUL*
T O T H E
G A L A T I A N S.



*S*t. Paul, who was the Apostle of the Galatians, being informed that they had suffered themselves to be seduced by false teachers, wrote this epistle to them, with a force and zeal becoming a faithful minister of Jesus Christ. Some false apostles, who were half Jews, had persuaded these new converts, that the Gospel alone was not sufficient to salvation, but that circumcision and the other ceremonies of the law ought to be added thereto. They insinuated, that St. Paul not having seen Jesus Christ, was not thoroughly instructed in the Chri-


stian religion, and that on pretence of endeavouring to establish it, he overthrew the law of Moses. This puts the Apostle upon proving the truth of his mission and Apostleship, and shewing at the same time the purity of his doctrine. He severely reproaches the Galatians with their levity, in having so soon forsaken the doctrine which he had taught them. He affirms, that it was so far from being true, that the ceremonies of the Law ought to be added to the Gospel, as was maintained by their false teachers, that salvation could not be obtained but by faith in Jesus Christ, i. e. by the Gospel; and that none were justified by works, that is, by the works of the Law.





T H E
E P I S T L E
O F
St. P A U L
T O T H E
G A L A T I A N S.

C H A P. I.

1.  AUL an apostle, not ¹ of man, neither by any man, but ² by Jesus Christ, and God *his* Father, who hath raised him from the dead ;

2. And all our brethren who are with me, to the churches of Galatia ;

¹ Ver. 1. Some false teachers, who had seduced the churches of Galatia, taught that St. Paul was not to be hearkened to, as he was not one of the twelve apostles ; wherefore he assures them, at the beginning of his epistle, that he received his mission immediately from Jesus Christ.

² St. Chrysostom, and after him the most able Greek commentators, have learnedly observed against the Arians, that there is but one single preposition in this text of St. Paul, which refers alike to the Father and the Son, and denoteth their equality.

3. Grace and peace be with you from God *our* Father, and from our Lord Jesus Christ,

4. Who delivered ³ himself for our sins, that he might draw us from the corruption of this ⁴ world, according to the will of God, who is our Father,

5. To whom be glory for ever. Amen.

6. I am astonished, that having so soon forsaken him who hath called you to the grace of Jesus Christ, ye have gone over to another gospel,

7. ⁵ Altho' there is not another; but there are some who trouble you, and who would pervert the gospel of Jesus Christ.

8. But let that person ⁶ be anathema, who shall preach a doctrine unto you, different from that which we have preached unto you, ⁷ altho' it were ourselves, or an angel from heaven.

9. What I have just now said, I say again unto you; Let him be anathema, who shall preach any other doctrine unto you than that ye have received.

10. ⁸ Is it before men that I speak, or before God? or is it men that I seek to please? If it were but men that I endeavoured to please, ⁹ I should not be the servant of Jesus Christ.

11. For I declare unto you, my brethren, that the gospel which I have preached unto you, does not ¹ come from any man.

³ Ver. 4. *viz.* to die, for thus doth the word *deliver* signify in many other places.

⁴ *L. age*: in this sense doth St. John say in his first epistle, ch. 5. v. 19. that *all the world is plunged in wickedness*.

⁵ Ver. 7. *viz.* than that which I have preached unto you.

⁶ Ver. 8. *i. e.* according to St. Jerome, let him be rooted out. See the epistle to the Romans, ch. 9. v. 3.

⁷ This is an hyperbolical expression which St. Paul makes use of, that by this exaggeration, the truth of what he taught might appear with greater force to the Galatians.

⁸ Ver. 10. *Oth.* is it the cause of men that I plead, or that of God? This interpretation expresses more literally the words of the original. It may likewise be translated, *Is it to men or God that I desire at present to make myself acceptable.*

⁹ *i. e.* I should still be a Jew.

¹ Ver. 11. St. Paul answers the false preachers of the gospel, who had published in the churches of Galatia, that in setting aside the ceremonies of the law, he preached a doctrine contrary to that of Jesus Christ and the apostles.

12. Because I have not received it, nor learnt it from any man ; but it is Jesus Christ that hath revealed it unto me. ¹Cor. 15. 1.
²Eph. 3. 3.

13. Ye know in what manner I lived when I was a Jew, how beyond measure I persecuted the church of God, and wasted it.

14. I had more zeal for my religion, than many others of my own nation and age had, being more exceedingly zealous than they for the traditions of my fathers.

15. But when it pleased him who hath ² chosen me from my mother's womb, and who hath called me by his ³ grace,

16. To reveal his Son unto me, that I should preach him to the nations immediately, without ⁴ trusting flesh and blood,

17. And without returning to Jerusalem to see those who were apostles before me, I went into Arabia, from whence I afterwards returned to Damascus.

18. After the space of three years I went to Jerusalem to see Peter, and I abode with him fifteen days.

19. But I saw none of the other apostles, ⁵ except James the Lord's brother.

20. I protest unto you before God, that I write nothing unto you but what is true.

21. I went after this into Syria and Cilicia.

22. Now the Christian churches of Judea did not know me by sight.

23. But they had heard only, that he that formerly persecuted us, now preacheth the faith which he there opposed ; and they glorified God ⁶ on account of me.

² Ver. 15. *L.* separated. See the epistle to the Romans, ch. 1. v. 1.

³ *i. e.* by a pure goodness which he has had for me, by granting me his grace.

⁴ Ver. 16. *Orb.* without consulting. This is the proper signification of the word which is in the Greek, *i. e.* without taking counsel with any body.

⁵ Ver. 19. The word which is in the

Greek signifies likewise sometimes *but* ; so this sense may likewise be given to St. Paul's words, that he saw St. Peter only in Jerusalem, the other apostles being at that time absent, and that he likewise went to visit St. James, who was bishop of this city, and cousin of Jesus Christ.

⁶ Ver. 23. *L.* in me, *i. e.* on my account.

C H A P. II.

1. **F**ourteen ¹ years afterwards; I returned to Jerusalem with Barnabas, and took Titus with me also.

2. It was by revelation that I went thither, and I conferred concerning the gospel which I preach unto the Gentiles with those of that church, and in particular with those that were the most considerable in it, lest I should ² labour, or had already laboured in vain.

3. And they did not oblige even Titus, who was with me, to be circumcised, ³ altho' he was born a Gentile.

4. This they did on account of the false brethren who had unawares slipt and crept in among us, to ⁴ observe what is the liberty which we have in Jesus Christ, being desirous to bring us into bondage.

Deut. 10.
Job 34. 19. 5. But we refused to subject ourselves unto them even for a moment, that ye might always preserve the ⁵ truth of the gospel.

Sap. 6. 8.
Ecc. 35. 15. ⁶ 6. As for those who held the first rank (I do not consider what they were formerly, God having no regard to the *Act. 10. 34.* quality of persons) I learnt nothing from them; for they communicated nothing new to me.
Rom. 2. 11.

¹ Ver. 1. The greatest part of the commentators reckon these years from the conversion of St. Paul. It is Grotius's opinion, contrary to all the Greek copies as well as antient versions, that we ought to read *four* instead of *fourteen*.

² Ver. 2. *L.* to run, or to have run in vain.

³ Ver. 3. St. Paul proves by this example, that the other apostles did not think it was necessary to observe the ceremonies of the law, since Titus was not circumcised.

⁴ Ver. 4. *i. e.* to watch an opportunity of attacking the liberty which we enjoy in the Christian religion.

⁵ Ver. 5. *i. e.* the gospel in its purity, without any mixture or alteration.

⁶ Ver. 6. They reproached St. Paul that he was not of the number of those great apostles who lived with Jesus Christ. To this he answers, that the advantage which these apostles had, does not make any difference between him and them as to what regards the apostleship, they having all Jesus Christ for their master, and but one and the same doctrine.

7. Having on the contrary known that I was com-^{Eph. 6. 9.} missioned to preach the gospel to the Gentiles, as Peter had^{Cor. 3. 25.} been to preach it to the Jews.

8. (For he that made Peter an apostle of the Jews, made me likewise the apostle of the Gentiles.)

9. I say, James, Cephas and John, who were the pillars, knowing the grace which I have received, associated Barnabas and me with them, by giving us the right-hand of fellowship, that we might go and preach to the Gentiles, and they to the Jews.

10. They charged us only to take care of the poor; and this is what I have endeavoured exactly to observe.

11. But when ⁸ Cephas came to Antioch, I opposed him to his face, because he was to be ¹ blamed.

12. For before the arrival of some who came from James, he eat with the ² Gentiles; but when they were come, he withdrew himself, eating no more with them, because he was afraid of the converted Jews.

13. The other Jews dissembled with him, inasmuch that Barnabas himself was prevailed upon to do the same thing.

14. But when I saw that they walked not according to the truth of the gospel, I said unto ³ Cephas publicly,

⁷ Ver. 9. The reading in the Greek, and in the Latin of the two MSS. of Clermont and St. Germain's, is *Peter, James, and John*.

⁸ Ver. 11. In the vulgar Greek it is *Peter*; but the reading of the Vulg. is confirmed by several ancient Gr. MSS. by the Syriac version, and by the Arabian published by Erpenius; and a further confirmation of its being very ancient is, that St. Jerome confutes some ecclesiastical writers, who pretended that St. Peter was not intended in this place, but that it was another Cephas, who was of the number of the seventy disciples.

⁹ *i. e.* before every body; *oth.* speaking to himself.

¹ *i. e.* deserved to be blamed; the word which is in the Greek signifies, according to the grammatical sense, had been censured or condemned, and indeed we find *reprehensus* in the Latin of the two MSS. of Clermont and St. Germain's; but the word *reprehensibilis*, which is in our Vulg. very well expresses the sense.

² Ver. 12. *i. e.* the uncircumcised Christians, with whom he eat indifferently of all sorts of meat, without having regard to those that were forbid by the law.

³ Ver. 14. Gr. *Peter*; but in several ancient Gr. MSS. it is the same as the Vulg.

How can you, who are a Jew, and live as a Gentile, and not as a Jew, oblige the ⁴ Gentiles to judaize?

15. We are born Jews, and not ⁵ sinners of the number of the Gentiles.

Rom. 3. 20. 16. And knowing that man is not justified by the works of the law, ⁶ but by faith in Jesus Christ, ⁷ we believe in him, that we may be justified by our faith in Jesus Christ, and not by the works of the law, because no man shall be justified by the works of the law.

17. ⁸ But if we who seek to be justified by Jesus Christ, are likewise sinners, is not he himself the minister of sin? God forbid.

18. For if I repair what I have destroyed, I make myself appear a prevaricator.

19. Since it is by the ⁹ law that I am dead to the law, that I may live according to God: ¹ I have been crucified with Jesus Christ.

20. And it is not I that live, but Jesus Christ liveth in me; and if I live still in this mortal body, ² I live by the faith which I have in the Son of God, who loved me, and who delivered himself up for me.

⁴ viz. by your example.

⁵ Ver. 15. The Jews called all other nations sinners, who had not a knowledge of the true God.

⁶ Ver. 16. This is the proper translation of *nisi*, which is in the Latin, and not *unless it be*. The Seventy, whom the apostles have followed, often make use of this expression to signify *but*.

⁷ Gr. we have believed, *i. e.* we that are Jews by birth have embraced Christianity, being persuaded that the law could not justify us.

⁸ Ver. 17. St. Paul obviates a difficulty to which he seems to have given some handle, namely, why the Jews, who became Christians to be justified, fell still into great sins: he answers, That that pro-

ceeds from their own fault, and not from Christianity; because all those who make profession of it, ought entirely to forsake sin, being sanctified by the spirit of Jesus Christ.

⁹ Ver. 19. *i. e.* I have known by the law, as well as the prophets, that the Messiah is to take away these shades and these figures, and bring the true circumcision, and the true justice; it is the law that has given me the knowledge of this happy state.

¹ *i. e.* the faith that I have in a crucified Jesus Christ, has made me die to myself, and forsake the desires of the flesh, to live only by the spirit of Jesus Christ.

² Ver. 20. I live a spiritual life by the faith that I have in Jesus Christ.

21. ³ I do not reject the grace of God; for if we are justified by the law, it is in vain that Jesus Christ died.

³ Ver. 21. *i. e.* so far from living still under the law, and not accepting the grace which God grants me by Jesus Christ, that I most heartily receive it, since I cannot be saved by the law.

C H A P. III.

1. **O** ¹ foolish Galatians! who hath hindered you, by their witchcrafts, from ² obeying the truth; you, to whom Jesus Christ hath been represented, as if you had yourselves seen him crucified?

2. I have but one thing to ask you; Have you received the Holy Spirit by the works of the law, or by the ³ preaching of the gospel?

3. Are ye so foolish, ⁴ that after having begun by the spirit, are ye now made perfect by the flesh?

4. Have you suffered so much in vain? ⁵ if it be yet in vain?

5. ⁶ He then that granteth the Holy Spirit to you, and that giveth you the power to work miracles, doth he it on account of the works of the law, or on account of the preaching the gospel?

¹ Ver. 1. St. Paul makes use of an expression which is very strong, but what, probably, was common among that people. We express ourselves in our language after the same manner, and in the same sense. Such a man hath lost his wits, he is bewitched.

² St. Jerome, who did not find these words in the Greek copy of Origen, was of opinion that they ought not to be read, and indeed they are not in the Greek nor in the Latin of the two MSS. of Clermont and St. Germain's, nor in the Syriac version.

³ Ver. 2. *L.* the faith which ye have heard.

⁴ Ver. 3. *i. e.* after having received the spirit of Jesus Christ in baptism, and a life altogether spiritual, you still adhere to the ceremonies of the law, which contains nothing in it but what is carnal.

⁵ Ver. 4. *i. e.* I hope that it will not be in vain, and that you will not continue in your error; *oth.* it will not be in vain, because you will be sensible of the loss which you have suffered.

⁶ Ver. 5. *i. e.* God, from whom you have received so many spiritual gifts in your baptism.

Z z z z 2

6. The

Gen. 15. 6. 6. The scripture saith ; That Abraham believed the
Rom. 4. 3. promises of God, and that his faith was accounted to him
 for righteousness.

Jam. 2. 23 7. ⁷ Know therefore that those who have faith, are
 the ⁸ children of Abraham.

Gen. 12. 3. 8. In the scripture likewise, which foresaw that God
Ecc. 4. 4. 20. would justify the Gentiles by faith, it is said, in those
 ancient times to Abraham ; All nations shall be blessed in
 you.

9. They therefore who believe shall be blessed, as Abra-
 ham was, who believed.

Deut. 27. 10. Whereas all those who are attached to the works of
 26. the law are ⁹ under the curse, according to these words of
 scripture ; Cursed be he, whosoever shall not observe, and
 shall not fulfil whatsoever is written in the book of the
 law.

Hab. 2. 4. 11. It is moreover evident, that nobody is justified be-
Rom. 1. 17. fore God by the law, because the just man liveth by faith.

Lev. 18. 5. 12. Now the law ¹ does not speak of faith ; but it
Deut. 21. 23. says ; He that shall do these things, shall live by them.

13. But Jesus Christ hath redeemed us from the curse of
 the law, ² dying ignominiously for us, as a man that is
 cursed, according to these words of scripture ; Cursed is
 every one that is hanged on a tree.

14. That the blessing promised to Abraham might come
 even to the Gentiles by Jesus Christ, and that by faith we
 might receive the Holy Ghost which hath been promised ³.

Heb. 9. 17 15. My brethren, I speak to you after the manner of

⁷ Ver. 7. *Orb.* ye know, namely, by
 this example.

⁸ *i. e.* have a share in the promises which
 God made to Abraham, as being his true
 children according to the spirit.

⁹ Ver. 10. *i. e.* are subject to the punish-
 ments signified in that place in the law.

¹ Ver. 12. *i. e.* the law does not say that
 it is the faith that justifies ; literally it is,
the law is not of the faith.

² Ver. 13. *L.* made himself cursed for
 us, *i. e.* taking our sins upon him, he was
 treated as a person cursed and detested,
 having been offered up as a victim of sin
 for us, and having suffered a kind of death,
 to which the law exposes those persons
 who are cursed on account of their
 sins.

³ Ver. 14. Namely, by the prophets.

men; If a man makes a will that is in ⁴ form, nobody either rejects it, or alters it.

16. Now the promises of God have been made to Abraham, and his seed. The scripture doth not say to seeds, signifying ⁵ several; but signifying one only, it saith, To thy seed, that is to say, To ⁶ Jesus Christ.

17. I mean that a ⁷ will which God hath confirmed cannot be ⁸ disannulled by the law, to destroy the promises, since the law was not given till four hundred and thirty years after.

18. For if the inheritance cometh by the law, it is no longer by promise. Now it is by promise that God gave it to Abraham.

19. Why therefore was the law given after the promise? it was given to make known sin till such time as the ⁹ seed came for whom the promise was made. It is the ¹ angels who gave the law by the ² ministry of a ³ Mediator.

20. Now a Mediator ⁴ is not of one alone; but ⁵ God is one.

21. The

⁴ Ver. 15. *L.* confirmed, *i. e.* where all the necessary formalities have been observed to make it valid or authentic.

⁵ Ver. 16. *i. e.* several sorts of posterity.

⁶ *i. e.* Jesus Christ and the church, which is his mystical body, of which he is the chief: for St. Paul does not speak in this place of the person only of Jesus Christ, he speaks of him as Messiah, and it is in this quality that all the nations were to be blessed in him, *i. e.* were to receive from him faith and eternal life.

⁷ Ver. 17. *Orh.* a covenant.

⁸ The Greek adds in Jesus Christ; but this word is not in the antient MS. of Alexandria, nor in two other Gr. MSS. of Rome.

⁹ Ver. 19. *i. e.* Jesus Christ, or the Messiah, with his spiritual posterity.

¹ *i. e.* angels in the name of God, and representing God.

² *L.* in the hand.

³ This Mediator is Moses, who was between God and the Israelites, for this is the

proper signification of the word Mediator. St. Cyril has, with great judgment, remarked, that the name of Mediator agrees very properly with Moses, as type of Jesus Christ. God had established him a Mediator to declare his will to the Israelites, and to give them his law, and therefore he was a Mediator in another manner than Jesus Christ, of whom he was only the figure.

⁴ Ver. 20. *i. e.* when people agree, there is no necessity for a Mediator, but only when the parties disagree; and it is in this sense that Moses was a Mediator between God and the Israelites. St. Paul explains himself after a very concise manner, insinuating, by a mystical explication, that Jesus Christ, who is the true Mediator, of whom Moses was only the type, was the Mediator, not of one people only, but of the Jews and Gentiles, whom he reconciled with God.

⁵ *i. e.* altho' the parties are opposite one to the other, nevertheless, God, who is one,

21. The law then, was it given contrary to the promises of God? No. For if we had received a law which could have given life, it would be truly the law which could justify.

Rom. 3. 9.

22. But the scripture hath ⁶ included every thing in sin, that what had been promised was given by faith in Jesus Christ to those that believe.

23. Now ⁷ before faith came, we were under the care of the law, being shut up until the ⁸ faith was revealed.

24. The law therefore has been as a master to us to bring us to Jesus Christ, that we might be justified by faith.

25. But the faith being come, we are no longer under the direction of a master.

26. For ye are all children of God, by the faith which ye have in Jesus Christ.

27. Since all of you, as many as have been baptised in Jesus Christ, have been cloathed with Jesus Christ.

28. ⁹ There is no more Jew, nor Gentile; slave, nor free-man; ¹ nor man, nor woman; ² for ye are all one and the same thing in Jesus Christ.

29. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise which was made to him.

one, and always like himself, has reconciled them by Jesus Christ, making them but one people; so that St. Paul in this place obviates an objection that might be made to him, upon his seeming to say, that God had altered his design, making the Gentiles enter into the covenant; they who were not of the seed of Abraham, and who by consequence were not to share in the promises that had been made him.

⁶ Ver. 22. That is to say, has declared

that all the world was guilty and involved in sin, whether Jews or Gentiles.

⁷ Ver. 23. *i. e.* before the doctrine of faith and justification was published.

⁸ *i. e.* the faith in Jesus Christ.

⁹ Ver. 28. *i. e.* the distinction between Jew and Gentile is removed; the new law relates equally to all nations; Jesus Christ came to save all mankind.

¹ *i. e.* any distinction as to sex; men had great privileges in the law of Moses.

² Gr. one, in the masculine gender, that is to say, as one person.

CHAP. IV.

1. **I** Say to you; That so long as the heir is a child, he is not distinguished from a servant, though he be master of all;

2. But is under tutors and guardians, till the time appointed by his father :

3. Even so we, when we were children, were subjected to things which are, as it were, the alphabet of the world.

4. But when the ² time was fulfilled, God sent his Son, born of a woman, and subject to the law,

5. To redeem those who were under the law, and to make us his adopted children.

6. And because ye are his children, he hath sent the spirit of his Son into your hearts, ³ who causeth you to say aloud ⁴ Abba, *that is*, Father.

7. Not one of you therefore is any longer a servant, but a son; and being a son, he is heir by *the grace* of God.

8. Heretofore, while ye knew not God, ye served gods who are not ⁵ true gods :

9. But now that ⁶ ye know God, or rather that he hath made himself known to you, ⁷ how would ye subject your-

¹ Ver. 3. *L.* to the elements of this world; *i. e.* outward ceremonies which were the first elements of divine worship.

² Ver. 4. *i. e.* the time which God had appointed.

³ Ver. 6. *L.* who cryeth; *i. e.* who causeth you to cry, or rather to say aloud, and with the freedom of a son, who speaketh to his father.

⁴ This is a Syriac word which St. Paul maketh use of, because it was very com-

mon among the first Christians, who had borrowed it from the synagogues, and he afterwards interprets it.

⁵ Ver. 8. *L.* by their nature; *i. e.* which are not gods, but because men made them such.

⁶ Ver. 9. *i. e.* ye serve him who is the only true God.

⁷ *viz.* by becoming his children; we find literally, *that you have been known by him.*

selves again as before ⁸ to things which are but weak elements, and which have nothing solid :

10. Ye observe ⁹ days, ¹ months, ² certain times, and ³ years.

11. I fear that I have laboured for you in vain.

12. ⁴ Be as I am ; for I am as ye are ; I beseech ye, brethren ; ⁵ ye have done me no injury.

13. Ye know with what sufferings I preached the gospel to you the first time, and ⁶ although you saw me suffer so much,

14. Ye neither despised nor rejected me ; on the contrary ye received me ⁷ as an angel of God, even as Jesus Christ.

15. What then is become ⁸ of the happiness which you thought you had ? For I bear you witness, that if it had been possible, ye would have pulled out your eyes to have given them to me.

16. Am I therefore become your enemy, because I tell you the truth ?

17. ⁹ The love which they have for you, is not sincere ; but they think to separate you from us, that you may adhere to them.

18. Love always that which is good sincerely ; and not only when you see me present.

⁸ *i. e.* to external and unprofitable ceremonies, and which are no more able to justify you, than those which ye observed before, while ye were pagans.

⁹ Ver. 10. *i. e.* sabbath days, after the manner of the Jews.

¹ *i. e.* the new moons.

² *i. e.* the three great festivals, the passover, pentecost, the feast of tents or tabernacles, and moreover the day of expiation.

³ *i. e.* the sabbatical years.

⁴ Ver. 12. *i. e.* love me with an equal affection.

⁵ *i. e.* if I did speak to you with vehe-

mence at the beginning of my letter, I had not the less affection for you.

⁶ Ver. 13. We find literally, *you did not despise nor reject your (Gr. my) temptation, which was in my flesh.*

⁷ Ver. 14. *i. e.* as if an angel had come from heaven.

⁸ Ver. 15. *L.* of your blessedness ; we find in the vulgar Greek, *what then was your happiness ? i. e.* how happy were you at that time ? or how happy did you think yourselves then ? but some ancient Greek MSS. support the reading in the Vulg.

⁹ Ver. 17. *i. e.* these false preachers of the gospel, make their application to you only that they may disunite us.

19. My little children whom ¹ I bear again in my bowels, until ² Jesus Christ be formed in you:

20. I desire to be present with you now, that ³ I may change my voice, because ⁴ I know not what I ought to write to you.

21. Tell me, I pray you, ye that desire to be subject to the law, ⁵ have ye not read what it sayeth?

22. That Abraham had two sons; one by a bond maid, *Gen. 16. 15*
the other by a free woman. *Gen. 21. 2.*

23. But the son of the bond maid was born ⁶ according to the flesh, and the son of the free woman was born by promise.

24. ⁷ This is an allegory; for ⁸ these are the two covenants, whereof one, which gendereth only ⁹ slaves, was made upon mount Sina, ¹⁰ this is Agar;

25. For ¹¹ Sina is a mountain of Arabia which answereth

5 A

eth

¹ Ver. 19. The word in the Greek signifies grammatically, whom I bring forth with pain. St. Paul compares himself to a mother who is near the time of her travail. But the author of the Vulg. hath very well rendered it by *parturio*.

² *i. e.* 'till the form of the Christian religion, which these false preachers have in some measure defaced, in causing you to judaize, be established in you.

³ Ver. 20. *i. e.* suiting my voice to your wants, speaking to you with more or less vehemence, as you shall give me occasion.

⁴ *Oth.* I am embarrassed, thus doth the word *confundor* signify in the Vulg. which also very well expresseth the force of the Greek word.

⁵ Ver. 21. Gr. do ye not understand; *i. e.* do ye not reflect. But there are some ancient Gr. MSS. which support the reading in the Vulg.

⁶ Ver. 23. *i. e.* according to the ordinary and natural way, because Agar was not barren, nor past child-bearing, when she brought forth Ismael.

⁷ Ver. 24. *i. e.* this history, which I relate to you, hath a sublime and mystical sense. The Jews at this day acknowledge both these interpretations of the scripture: and their most antient commentators insist chiefly on that which is most sublime; so that St. Paul saith nothing here but what was well known in the synagogues, especially among the pharisees.

⁸ *i. e.* These two mothers, are two types representing the two testaments or covenants.

⁹ These slaves are the Jews, loaded with precepts and ceremonies.

¹⁰ *i. e.* is like unto Agar.

¹¹ Ver. 25. The word *Agar* is added in all the Greek copies, which is not in our Vulg. so that, according to this reading, which is confirmed by the antient Syriac, and by the two Arabian versions, we must translate, *the word Agar is the same as Sina, the mountain in Arabia.* The Gr. commentators support this interpretation, because of the article *ἡ* in the neuter gender, which is before the word *Agar*, and consequently signifieth the mountain: they

eth to our Jerusalem, which is in bondage with her children:

26. But the ⁴ heavenly Jerusalem is free, and that is our mother.

N. 54. 1. 27. For the scripture saith; Rejoyce, thou barren, who canst not bear children; break forth into cries of joy, thou that travailest not; because she who was desolate, hath more children, than she who hath an husband.

Rom. 9. 8. 28. Now we, brethren, are as Isaac, the children of promise.

29. But as then, he who was born according to the flesh, persecuted him who *was* born according to the spirit, the same thing is also to come to pass at this time.

Gen. 21. 10. 30. Now what saith the scripture? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman.

31. Therefore, brethren, we are not the children of the bond woman, but of the free *woman*: ⁵ and it is by Jesus Christ that we have this liberty.

they say that *Sina* is called in Arabic *Agar*, which is not very different from what is written by the antient geographers, who call the people who inhabit that place, Agarians; and Pliny speaks of a city called *Agara*, not far from Sina. St. Paul meaneth, that when the Jews received the law they were *Agarians*, or Sinaites, and consequently children of Agar the bond woman.

³ The word in the Greek, according to the grammatical sense, signifies, *is upon the same line*, which we are not to understand strictly, but according to the design of the apostle, who would only shew, by this metaphorical expression, the mystical resemblance there is between Sina and Jerusalem. As then they who received the law at Sina or Agar, were made slaves, so

were they who inhabited afterwards the city of Jerusalem, the same law being professed there.

⁴ Ver. 26. *L.* which is above; *i. e.* in heaven. St. Paul calleth the church the heavenly Jerusalem, because, as he says in his epistle to the Philippians, ch. 3. heaven is the habitation of the Christians.

⁵ Ver. 31. In the vulgar Greek the following chapter begins at this place, but these various readings proceed only from the particle *ἔνθα*, *then*, which in the Greek we read in this place; so that, according to this reading, we must translate, *Remain therefore steadfast in the liberty which Jesus Christ hath purchased for you*. But there are several antient Gr. MSS. which support the reading in the Vulg.

C H A P. V.

1. **B**E firm, and put not yourselves again under the yoke of bondage,

2. I Paul, I assure you, that ¹ if ye be circumcised, Jesus Christ shall profit you nothing.

3. I declare moreover, whoever is circumcised, he is obliged to keep the whole law.

4. You are no longer Jesus Christ's; ye who desire to be justified by the law, ye are fallen from grace.

5. But we seek to be justified according to the spirit by faith.

6. For in *the law of* Jesus Christ, neither circumcision nor uncircumcision availeth, but faith, which acteth by love.

7. You did run well; who hath stopped you, to hinder you from obeying the truth ²?

8. This persuasion cometh not ³ from him who hath called you.

9. A little leaven ⁴ altereth the whole lump. 1 Cor. 5. 6.

10. I have this hope of you, by the grace of our Lord, that you will follow that which I have taught you; and that he who troubleth you, shall bear the punishment thereof, whosoever he be.

¹ Ver. 2. St. Paul opposes the false teachers; who taught the Galatians, that they could not be justified by the new law, unless they also practised the ceremonies of the old law; and it is with regard to this opinion, that he saith; That the gospel doth not avail those who cause themselves to be circumcised.

² Ver. 7. viz. of the gospel.

³ Ver. 8. i. e. of God, or of Jesus Christ, who hath called you to the gospel; but of your false teachers.

⁴ Ver. 9. We find in the Greek, *leaveneth*, or, as St. Jerome translateth in his commentary, *leaveneth*; but in the Greek and Latin of the two MSS. of Clermont and St. Germain's we read as in our Vulg. Marcion also reads *leaven* in his Greek copy.

11. As for me, brethren, if ⁵ I still preach circumcision, wherefore ⁶ do I endure so much persecution? The cross then causeth no more scandal?

12. And for those who trouble you, ⁷ may they even be more than circumcised.

13. As for you, brethren, ye have been called to *a state of liberty*; you ought only not to abuse this liberty, living according to the flesh, but should subject yourselves one to another by a ⁸ spiritual love.

Lev. 19. 18 14. For the fulfilling ⁹ of the whole law, consists only
Mat. 22. 39 in this precept; Thou shalt love thy neighbour as thyself.
Rom. 13. 8.

15. But if you bite and devour one another, take care lest ye cause your own destruction.

1 Pet. 2. 11. 16. Therefore, I say, walk according to the spirit, and ye shall not fulfil the lusts of the flesh;

17. For the flesh hath desires opposite to those of the spirit, and the spirit to those of the flesh, and these fight one against the other, that you should not do all that you would.

18. But if ye be led by the spirit, ye are not under the law.

19. Now every body knows the works of the flesh, which are ¹ fornication, uncleanness, lewdness, lasciviousness,

⁵ Ver. 11. *i. e.* after having preached and the gospel.

⁶ *Oth.* why am I still persecuted?

⁷ Ver. 12. *Oth.* be cut off; *viz.* from the church, as some new commentators have expounded it: but the most antient and learned commentators, both Greek and Latin, have taken this word literally, not supposing that this sense was indecent or unbecoming the gravity of an apostle. St. Paul speaketh this, being moved with an holy zeal against these false apostles.

⁸ Ver. 13. *L.* by the love of the spirit, but the word *spirit* is not in the vulgar Greek, neither did St. Jerome read it in his best Gr. MSS. but it is in the Greek and Latin of the two MSS. of Clermont

and St. Germain: and this was the common reading in the Latin edition in use among the western churches before this father.

⁹ Ver. 14. *i. e.* of the moral law; and as one cannot truly love one's neighbour but for God's sake, this command also includeth the love of God.

¹ Ver. 19. In the Greek we read the word *adultery* before that of *fornication*, and it was also in the antient Vulg. St. Jerome erased it from the Latin copies, as if it had been inserted there; nevertheless it is to be found in all the Greek copies. This father also cut off the words *lewdness* and *murther*, which he thought were glosses added by the copyists.

20. Idolatry, poisoning, hatred, quarrellings, jealousies, animosities, disputes, dissensions, heresies,

21. Envyings, murders, drunkenness, revellings, and such like. I tell you concerning these things, as I have already told you, that those who are subject to them shall not partake of the kingdom of God.

22. But the fruits of the spirit are, ² love, joy, peace, patience, meekness, goodness, evenness of temper,

23. Humanity, fidelity, moderation, continence, chastity: there is no law ³ against these things.

24. Now they who are Jesus Christ's have crucified their flesh, with their ⁴ vices and ⁵ passions.

25. If we live by the ⁶ spirit, let us also be guided by the spirit; let us not be lovers of vain glory, provoking one another, envying one another.

² Ver. 22. We do not reckon in the Greek text above nine fruits of the Holy Ghost, and St. Jerome doth not set down any more, whereas we read twelve in our Vulg. This variation proceeds only from the Latin copyists, who have added two synonymous terms where there was but one word in the Greek.

³ Ver. 23. *Oth.* against those who have these gifts of the Holy Ghost; and this he said before v. 18.

⁴ Ver. 24. The word in the Greek signifieth literally *passions*; so that by *vices* we must understand ill habits.

⁵ *L.* desires.

⁶ Ver. 25. *i. e.* the spirit of Jesus Christ, the spirit of the gospel.

CHAPTER VI.

1. **B** Rethren, if any man ¹ fall into any ² sin, ye, ³ who are spiritual, restore him with the spirit of meekness, looking well to yourselves, lest ye ⁴ be also tempted.

2. Bear one another's burthens, and in so doing, ye will fulfil the law of Jesus Christ.

¹ Ver. 1. *L.* overtaken, as if he had fallen by surprize.

² *L.* fault; but St. Paul speaks of such faults as are real sins, since they whom he calls *spiritual*, were not exempt from faults.

³ *i. e.* who do not subject yourselves to the law; but who are guided by the spirit of Jesus Christ, as being altogether subjected to the gospel.

⁴ *i. e.* sin also by yielding to temptation.

3. For

3. For he deceives himself, who ¹ being nothing, hath a good opinion of himself.

4. Now let each examine his own actions, and then he shall have only whereof to glory in ² himself, and not with regard to others?

¹ Cor. 3. 8. 5. For every man shall bear his own burthen.

6. Let him who is taught the word of God, ³ communicate of all his good things to him that teacheth.

7. ⁴ Deceive not yourselves; God is not mocked:

8. For every man shall reap what he hath sown; so that he that soweth ⁵ in his flesh, shall only reap of his flesh corruption; whereas he who soweth in the spirit, shall of the spirit reap life everlasting.

¹ Thes. 3. 13 9. Let us not be weary of well doing, for we shall reap the harvest in due season, if we faint not.

10. Let us therefore do good unto all men, while we have time; but especially ⁶ to those who live with us in the same faith.

11. Behold ⁷ in what characters I have written to you with my own hand.

12. ⁸ Those who desire to please in what concerns the flesh, constrain you to be circumcised, only lest they should be persecuted for the cross of Jesus Christ.

¹ Ver. 3. *i. e.* not being what he imagines himself to be.

² Ver. 4. *i. e.* if he hath whereof to glory, as to his good actions, it is not with regard to others who are evil; but because he followeth the gospel of Jesus Christ.

³ Ver. 6. *i. e.* give in proportion to his own wealth, and the necessity of him that teacheth.

⁴ Ver. 7. *i. e.* seek not false pretences for refusing to assist those with your wealth who instruct you.

⁵ Ver. 8. St. Paul compares the flesh and the spirit to a field; so that *to sow in the flesh*, is to spend one's wealth in carnal and unprofitable things; and *to sow in*

the spirit, is to employ it in spiritual things and for the attaining salvation.

⁶ Ver. 10. *L.* to those of the household of faith. St. Paul considers the Christians as members of the same family, which is the church.

⁷ Ver. 11. *Orb.* what letter; *i. e.* how large a letter I have written to you; but it seems as if the apostle would shew the Galatians by this expression, that he had wrote to them with his own hand, at least a part of his letter.

⁸ Ver. 12. These are the false doctors, who insinuated themselves into the favour of the Jews, by preaching the necessity of circumcision to the Galatians.

13. For ⁴ even those who are circumcised keep not the law; but they desire to have you circumcised, that they may glory ⁵ in your circumcision.

14. As for me, God forbid that I should glory in any thing, save in the cross of our Lord Jesus Christ, by whom the world has been crucified, as to me, and as I have been also unto the world.

15. For in *the law of* Jesus Christ, neither circumcision nor uncircumcision availeth any thing, but a new ⁶ life.

16. Peace and mercy be with all those who follow this rule, and with ⁷ the Israelites of God.

17. Now let ⁸ no man come to trouble me; for I bear imprinted on my body ⁹ the marks of the Lord Jesus.

18. Brethren, the grace of our Lord Jesus Christ be ¹ with your spirit. Amen ^{*}.

⁴ Ver. 13. *i. e.* these false doctors who are so zealous for circumcision.

⁵ *L.* in your flesh.

⁶ Ver. 15. *L.* creature; *oth.* creation. It is the gospel which brought new life, and is called *new creation*, because the Christians are regenerated by baptism, and the old man, which is of the first creation and of the old testament, being renewed in the evangelical law, circumcision and other legal ceremonies are become unprofitable.

⁷ Ver. 16. *i. e.* the true Israelites, the true sons of Jacob according to the spirit.

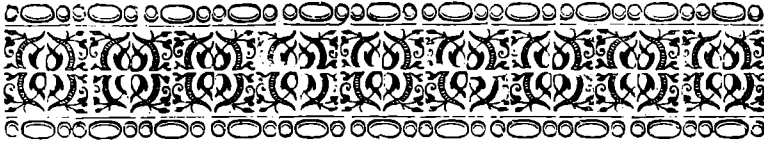
⁸ Ver. 17. Let those who oppose my doctrine, as if I were not the apostle of Jesus Christ, forbear to calumniate me.

⁹ In the Greek and Latin we find the word *stigmata*. St. Paul alludes to the

marks with which slaves were branded and soldiers new lifted; the persecutions which he had suffered in preaching the gospel, were so many marks by which they might know that he truly was Jesus Christ's, and it is even probable that he alludes to the marks that these false apostles had received, by causing themselves to be circumcised.

¹ Ver. 18. *i. e.* with you who have received the spirit of Jesus Christ: it may nevertheless be translated simply *with you*.

^{*} The Greek copies add, that this epistle was written from Rome to the Galatians. But it is certain that these kind of additions, which are to be found in most of the Gr. MSS. at the end of each epistle of St. Paul, are not his; they are nevertheless very antient.



T H E
P R E F A C E
T O T H E
EPISTLE of St. *PAUL*
T O T H E
E P H E S I A N S.



THE chief design of this epistle is, to exhort the Ephesians to continue stedfast in the Christian religion, which they had embraced, and to live answerably to their vocation. St. Paul, who was their first Apostle, and who wrote from Rome, where he was then prisoner, giveth them new instructions; the more to confirm them in the faith, he explains to them the mysteries of the calling of the Gentiles to the

gospel, which was a mystery undiscovered, and unknown till these latter times. He afterwards proceeds, according to his custom, to the most important points of the Christian morality, prescribing them a rule which they were to follow, if they would lead a life suitable to their condition.





THE
E P I S T L E
OF
St. P A U L
TO THE
EPHESIANS.

CHAP. I.



AUL an apostle of Jesus Christ by the will of God, to ¹ all the saints and faithful in Jesus Christ, who are at Ephesus,

2. Grace and peace be with you ² from God, our Father, and from our Lord Jesus Christ.

¹ Ver. 1. We do not read the word *all* in the vulgar Greek: but it is in some antient Gr. MSS. as well as in the Vulg. preposition *ἐν*, which refers equally to the Father and Jesus Christ, which the antient fathers have observed against the Arians.

² Ver. 2. We find in the Greek, the

²Cor. 1. 3.¹Pet. 1. 3.

3. Blessed be God, *who is the Father of our Lord Jesus Christ*, and who hath blessed us in Jesus Christ with all sorts of spiritual blessings ³ for heaven,

4. As he hath chosen us ⁴ in him before the creation of the world, that we should be holy, and without blame before him ⁵ by love.

5. He hath predestinated us to be his adopted children by Jesus Christ, ⁶ because he hath so willed.

6. ⁷ That we should praise the great grace which he hath given us, in making us acceptable to himself ⁸ in his beloved Son,

7. By whose blood we are redeemed, our sins being remitted by the riches of grace,

8. Which God hath shed upon us most abundantly, filling us with wisdom and understanding;

9. To make known to us the mystery of his will, according as it pleased him, and as he had purposed in himself.

10. To ⁹ reunite all things in Jesus Christ, as well that which is in heaven, as that which is on earth, the time which he hath ordained being fulfilled.

³ Ver. 3. We find literally, *in the heavenly*: which may be understood either of the place or things; *i. e. for heaven*, or *in regard of heavenly things*. Nay, the word which is in the Greek signifies, *which is above the heaven*: and this the Hebrew call, *the heaven of heavens*, or the highest heaven: this prayer or blessing, except the name of Jesus Christ, which St. Paul adds because he speaks to the Christians, is to be found very frequently in the Jewish ritual; and, according to them, the sense is, *blessed be God our Father, who is in heaven*; so that the words of the apostle would, in this case, be transposed.

⁴ Ver. 4. *i. e.* in Jesus Christ or by Jesus Christ, by whom he hath called us to the gospel, as he resolved from all eternity.

⁵ Orh. by his love; *i. e.* God hath elected us merely out of his good will towards us; literally, *in love*; and we may understand it of our love, without any transposition; *i. e.* being full of love.

⁶ Ver. 5. *L.* according to the decree of his will.

⁷ Ver. 6. *L.* to the praise of the glory of his grace.

⁸ Orh. by.

⁹ Ver. 10. This is the sense which ought to be given to the Latin word, *instaurare*, with regard to the Greek word which St. Jerome hath translated more literally, by *recapitulare*; *i. e. to reduce all things into one*, being reunited to Jesus Christ as their Head and Lord; so that there is but one people.

11. It is also by him that ¹ we have been called, *as* by lot, having been predestinated by the decree of him who doth all things according as he hath proposed; and as he hath willed,

12. That we, who have first placed our hope in Jesus Christ, should serve for the praise of his glory.

13. You *have* also *hoped* in him, having heard the word of truth, (the gospel by which ye are saved) and having believed therein, ² you have been sealed with the seal of the Holy Spirit which God promised,

14. And which is ³ the earnest of our inheritance, until the *intire* redemption ⁴ of those who are his, to serve for the praise of his glory.

15. Therefore having heard of the faith which you have in our Lord Jesus Christ, and of your love towards all the saints,

16. I cease not to give thanks for you, remembering you in my prayers.

17. That ⁵ the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation, that ye may know him;

18. That he may enlighten ⁶ your mind, that ye may

¹ Ver. 11. *i. e.* we Jews have been called to the gospel only by the will of God. By the word *lot*, St. Paul alludes to the manner wherein the land of promise was divided among the twelve tribes.

² Ver. 13. St. Paul often makes use of metaphorical expressions: circumcision was the mark which distinguished the Jews from other people: but the Holy Ghost, and all the visible gifts which the first Christians received, was the mark, and, as it were, the seal which distinguished them from others.

³ Ver. 14. *i. e.* which serves us as a pledge and assurance of the inheritance which we are to possess. We find in the Greek, *earnest*, as if the Holy Ghost had been given beforehand to the faithful, till

they enjoyed the inheritance which had been promised them.

⁴ *L.* of the purchase; *i. e.* of the people whom he hath purchased.

⁵ Ver. 17. Perhaps it would be better to translate, *the God of glory, the Father of our Lord Jesus Christ*: this expression, which is in the text, appears extraordinary: the words seem in this place to be transposed. Jesus Christ nevertheless calleth his Father in St. John ch. 20. v. 17. *his God*: but we find nothing like this in St. Paul.

⁶ Ver. 18. *L.* the eyes of your heart, or, as in the vulgar Greek, *of your understanding*; but whether we read *heart*, as in many of the Gr. MSS. or *understanding*, it is all one.

know what is the good which ought to be hoped for by those whom he hath called; what are the riches of the glorious inheritance which he hath promised to the saints.

19. And what is the immense greatness of his power, as to us who believe by the efficacy of his almighty power.

Eph. 3. 7. 20. By which he wrought in Jesus Christ when he raised him from the dead, and placed him at his right hand in ⁷ heaven,

21. Above all principalities, powers, virtues, dominions, and all that is great either in this ⁸ world, or in the other.

Eph. 8. 7. 22. He hath put all things under his feet, and hath established him head of all the church,

23. Which is his body, and the fulfilling of him, ⁹ who hath his entire fulness in all.

⁷ Ver. 20. The word which is in the Greek, signifies, *above the heaven*. See above v. 3.

⁸ Ver. 21. *L.* age.

⁹ Ver. 23. *i. e.* which hath his whole perfection in the whole body of the faithful, who compose his mystical body; we may also translate from the Greek, *which fulfilleth all in all*; which is clearer.

C H A P. II.

Col. 2. 13. 1. **A**ND *you hath he quickened*, when ye were dead through trespasses and sin,

2. Wherein in times past ye lived according to this world, according to the prince ¹ of the powers which are in the air, *that is*, ² of the spirits, who now work in the unbelievers.

3. And we also lived in times past according to the lusts of our flesh, fulfilling the desires thereof, and those

¹ Ver. 2. *L.* of the power; *oth.* whose power is in the air; but the singular is here put for the plural; *i. e.* the prince of the devils who are in the air: and some

by *air* understand darkness; and indeed the devil is the prince of darkness.

² *L.* the spirit which acteth.

of our minds, so that we ³ naturally deserved the wrath of God, as well as others.

4. But God, being rich in mercy, by the great love wherewith he hath loved us,

5. Even when we were dead because of our sins, quickened us in Jesus Christ, by whose grace ye are saved.

6. He hath also raised us again, and hath made us sit in heaven ⁴ with Jesus Christ,

7. To make known in the ages to come the immense riches of the grace which he hath given us, by the goodness which he hath had towards us in Jesus Christ.

8. For by ⁵ grace are ye saved, by faith; and that not of yourselves, ⁶ it is the gift of God.

9. Works have no part therein, that no man should boast.

10. For ⁷ we are his work, being created in Jesus Christ, ⁸ that we should perform the good works which he himself hath prepared.

11. Therefore remember, that in the time that ye were Gentiles, ⁹ because of your descent; and that you were called uncircumcised by those who are called circumcised, because of their circumcision,

³ Ver. 3. *L.* by nature, children of wrath, *i. e.* as some Greek commentators explain it, *truly*, and as well as other nations. The Syriac interpreter hath translated it *wholly*, and St. Jerome doth not reject this interpretation. St. Paul would shew by these words, that the Jews had no less need than other nations of the grace of Jesus Christ, because they were all equally concluded under sin.

⁴ Ver. 6. *i. e.* with Jesus Christ, who ascended into heaven after his resurrection, and whither the faithful are to accompany him, that they may be united to him as to their head. St. Paul, by a way of speaking common to him, as well as to the prophets, represents the happiness which the Christians are to enjoy, as if they were actually already in possession of it.

⁵ Ver. 8. *i. e.* merely by the mercy of God ye are called to the gospel.

⁶ *i. e.* it is God who hath given you faith.

⁷ Ver. 10. *i. e.* it is he alone who hath made us Christians. Christianity is a new birth, we are regenerated by baptism.

⁸ *L.* in good works, which God has prepared, that we may walk therein. This is a metaphorical expression, which signifieth, that God has prepared the way in which we are to walk, having shewn us what we ought to do.

⁹ Ver. 11. *L.* in the flesh, or according to the flesh, *i. e.* by your birth; and it seemeth as if St. Paul would insinuate by this expression, that they were altogether carnal.

12. Ye were far from Jesus Christ; ye were not of the body of the Israelites; ye had no part in the *divine* covenants; ye were without hope as to the promises, and without God in this world:

13. But being now Jesus Christ's, whereas you were heretofore far *from God*, ye are made nigh by the blood of Jesus Christ.

14. For it is he who is the *author* of our peace; he hath made ¹ the two *people* one; he hath destroyed ² by his own flesh ³ the wall of partition which caused their enmity;

15. Abolishing ⁴ by his precepts ⁵ the ordinances of the law, that he might make in himself of these two, ⁶ one new man, making peace *between them*,

16. And reconcile them to God by his cross, to make them but one body, destroying in ⁷ himself their enmity.

17. He is come to preach peace as well to you who were far *from God*, as to those who were nigh.

Rom. 5. 2. 18. For it is through him that we both have access to the Father ⁸ in one spirit.

19. ⁹ Ye are therefore no longer strangers and foreigners,

¹ Ver. 14. The Jews and the Gentiles.

² *i. e.* by his death.

³ This wall was the law: the Jews had no correspondence with any other nation whom they looked upon as abominable; and they, on the other hand, contemned the Jews as superstitious people, nay, as impious, because they rejected their gods.

⁴ Ver. 15. *i. e.* by the doctrine of the gospel.

⁵ *i. e.* those which consisted merely in ceremonies and things indifferent. We find literally the law of the commandments; and by these commandments we are to understand what Moses calleth *hukkim*, which consist in a great number of ordinances, and have no relation to morality; and the Jews were distinguished from other nations chiefly by these ordinances.

⁶ *i. e.* one mystical body, of which he is the head, the gospel having united the Jews and Gentiles.

⁷ Ver. 16. We may also translate, according to the vulgar Greek, *by it*, *i. e.* by this same cross. St. Jerome preferreth this interpretation to the former.

⁸ Ver. 18. *i. e.* having all but the same spirit, which is the grace of the gospel.

⁹ Ver. 19. *i. e.* you are now incorporated among the people of God, being no longer regarded as strangers, because there is but one spiritual republic, which is the church, and you have the right of citizenship in this holy and mystical republic: ye are the children of God, and as such shall partake of the inheritance which he hath promised to the saints.

but ye are citizens of the same city as the saints, and of the household of God,

20. ¹ Being a building whose foundation is the apostles and prophets, joined by Jesus Christ himself, who is the chief corner stone.

21. All the parts of this building, being joined together by the Lord, form an holy temple.

22. It is through him also that ye are a part of this building, that ye may be ² an habitation of God through the ³ Holy Spirit.

¹ Ver. 20. St. Paul compares the Ephesians, or rather all the professors of the gospel, to a building, whose foundation is the apostles and the prophets, *i. e.* which is supported by the Old and New Testament: Jesus Christ bindeth together and strengtheneth all the parts of this edifice, which consisteth of Jews and Gentiles.

² Ver. 22. The faithful are compared to the tabernacle or temple, because God dwelleth in them by his spirit, *orb.* spiritual, *i. e.* a spiritual tabernacle or temple.

³ The word *holy* is neither in the Greek nor Latin.

CHAPTER III.

1. **I**T is for this cause that ¹ I pray God for you Gentiles; I Paul, who am a prisoner for the sake of Jesus Christ.

2. ² If yet ye be well informed ³ that God hath made me the dispenser of the gospel, to preach it unto you.

3. For ⁴ it is by revelation that this mystery has been discovered to me, as I have already shewed you in few words;

4. So that reading *my letter*, you may learn thereby

¹ Ver. 1. These words have been supplied, there being an ellipsis, as well in the Greek as in the Latin; and we find this addition in a Gr. MS. of Stephens's, which Colinaeus has followed in his edition of the New Testament. We read also *προφητεω* in the two Gr. MSS. of Clermont and St. Germain's, and *postulo* in the Latin edition annexed.

² Ver. 2. This expression doth not include so much a doubt, as an affirmation, *i. e.* I believe that you know.

³ *L.* the dispensation of the grace of God, which hath been committed to me towards you.

⁴ Ver. 3. *i. e.* it is Jesus Christ himself who has discovered this mystery to me, and not man.

what is the knowledge which I have in the mystery, of Jesus Christ,

5. Which was not discovered to those who lived in the preceding ages, as it has been revealed in these times to his holy apostles, and to his ⁶ prophets, by the Holy Spirit.

6. *This mystery is*, that the Gentiles are heirs, and make one and the same body with *the Jews*, and that they partake with them in the promises of God, through the gospel of Jesus Christ.

Eph. 1. 19. 7. Whereof I have been made a minister by the gift of the grace of God, which hath been communicated to me by the strength of his power.

8. I have received; I who am the least of all the saints, this grace to preach to the Gentiles the unsearchable riches of Jesus Christ.

9. And to publish to all the world ⁷ the dispensation of the mystery concealed from the beginning of the world in God, who hath created all things, ⁸

10. That the princes and the ⁹ heavenly powers may know ¹ by the church the wisdom of God, which hath spoken in different manners,

11. According to the design which he hath always had, and which he hath accomplished by Jesus Christ our Lord,

⁵ Ver. 4. *i. e.* of the calling of the Gentiles by the gospel.

⁶ Ver. 5. *i. e.* the prophets of the New Testament. There were several of them in the beginning of Christianity. Some commentators believe, that St. Paul speaks of these prophets in the foregoing chapter.

⁷ Ver. 9. We find in the vulgar Greek, *what was the communication*; but a great number of Gr. MSS. support the reading in the Vulg. as does also the antient Syriac version; it is also confirmed by the most learned Greek commentators.

⁸ The Gr. adds *by Jesus Christ*; but this addition is not in the antient Alex. MSS. nor in the Greek and Latin of the two

MSS. of Clermont and St. Germain's, nor in the Syriac version, nor in the Arabic published by Erpenius.

⁹ Ver. 10. *L. in heavenly places*, or, as in the Greek, *who are above the heaven*. We have already observed above, that the Jews frequently express themselves in this manner, when they speak of the habitation of God, and of the blessed. Zegerius nevertheless believes, that he doth not in this place speak of angels, but of the princes and powers of the earth, to whom St. Paul preached the gospel. If this sense be followed, we should translate *in celestibus* by *in regard of heavenly things*.

¹ By what happeneth in the church.

12. Who gives us by the faith which we have in him, the liberty to draw nigh unto God with boldness.

13. Therefore I desire you, that the evils I suffer for you may not cause you to faint, since they are your glory.

14. For this cause I bow my knees before the Father of our Lord Jesus Christ,

15. From whom every family, whether in heaven or on earth, hath its original,

16. That according to the riches of his glory, he may give by his spirit, new strength to your inward man,

17. Causing Jesus Christ by faith to dwell in your hearts; and that being rooted and grounded in the love of God,

18. Ye may be able to comprehend, with all other saints, what is its breadth, and length, its height and depth,

19. And that you might also know the love which Jesus Christ hath for us, which surpasseth all knowledge, that ye may be filled with all the gifts of God.

20. Let him, who by the power wherewith he acteth in us, can do very abundantly all things, and more than we know how to ask or think,

21. Be glorified in the church by Jesus Christ, for ever and ever. Amen.

* Ver. 14. St. Jerome did not read these Greek words in his Greek copy; nay, he supposes that they were added in the Latin edition; and indeed they are not in the antient Alex. MS. nor in the Arabic version published by Erpenius; but they are in all the Greek commentators, and they seem to be erased out of those wherein they do not appear, that the ambiguity may be removed, because these following words, *of whom, the whole family, &c.* refer to the Father.

† Ver. 18. *L.* the breadth, &c. These

are metaphorical expressions, which St. Paul employs, to denote the great goodness of God in calling all men in general to the gospel by Jesus Christ, in what place soever they be, for he speaketh of the love of God at the end of the former verse.

‡ Ver. 19. *L.* with all the fullness of God, *oth.* till God hath wholly filled you.

§ Ver. 21. *i. e.* in the assembly of the faithful. This the Jews call *kahal*; and we find the like forms of praise at this day in their books of prayer, to which St. Paul only adds the name of Jesus Christ.

C H A P. IV.

- ^{1 Cor. 7. 27.} ^{Phil. 1. 27.} 1. I Beseech you therefore ; I who am in chains for the Lord, to live ' as becometh your calling,
2. In all humility and meekness, in a spirit of patience, bearing with one another with charity,
- ^{Rom. 12. 18} 3. And carefully applying yourselves to keep the unity ² of the spirit by the bond of peace :
4. As by your calling ye have but one hope, ye are also but one body, and but one spirit. ³
5. There is but one Lord, one faith, and one baptism.
- ^{Mal. 2. 10.} ^{Rom. 12. 3.} 6. There is but one God, the Father of all, who is above all, who is through all, who *resides* in ⁴ us all.
- ^{1 Cor. 12. 11.} 7. But ' grace has been given to each of us, according to the measure in which it hath pleased Jesus Christ to distribute it.
- ^{2 Cor. 10. 13.} 8. Therefore it is written ; That when he ascended up on ⁵ high, he led many captives, and that he gave gifts unto men.
- ^{Ps. 67. 19.} 9. Now wherefore is it said that he is ascended ? It is only because he descended first into ' the lowest part of the earth.

¹ Ver. 1. *i. e.* as a Christian ought to live.

² Ver. 3. *i. e.* in the Christian religion, being all guided by the Holy Spirit.

³ Ver. 4. *viz.* in Jesus Christ, who hath united you all.

⁴ Ver. 6. Gr. you ; but we read in some Gr. MSS. as in the Vulg.

⁵ Ver. 7. Altho' the Christians have all but one spirit in Jesus Christ, there is nevertheless a difference in gifts of the Holy Ghost, Jesus Christ distributing them to each according as it pleaseth him.

⁶ Ver. 8. *i. e.* to heaven, and it may also be understood of the cross. St. Paul applies the words of David to the triumphs of Jesus Christ on the day of his ascension.

⁷ Ver. 9. *i. e.* on earth, when he was made man. St. Paul maketh use of this expression, comparing the earth with the highest heaven, *i. e.* the residence of God and the blessed, to which he opposes the habitation of men. These kind of phrases are in use among the Hebrews. Many understand this of the descent of Jesus Christ into hell.

10. He who descended, is the same who ascended up above all the heavens, that ^a all things might be filled.

11. It is he who hath made some apostles; others, pro-^{1 Cor. 12.} phets; others, ^b evangelists; others, ^c pastors and teachers; ^d 18.

12. That, performing the functions of their ministry, ^a they make the saints perfect, for the edification of the body of Jesus Christ,

13. Till we meet ^b all in the unity of the faith, and the knowledge of the Son of God, and that having attained the age of perfect men, we may want nothing ^c to be full of Jesus Christ;

14. That we may waver no more as children, and that we suffer not ourselves to be carried about by the wind of every kind of doctrine, through the malice of men, who make use of craftiness to cast us into error;

15. But that having a true love, we may grow in all things in Jesus Christ, who is our head;

16. Who keeping all the parts of the body fitly joined, and well compacted together, by the services which they render to each other, acteth in each of these parts according to the want which they have, and giveth increase to the whole body, that it may edify by charity.

^a Ver. 10. *i. e.* all the faithful with the gifts of the Holy Spirit, which he sent to them after his ascension. Then was the gospel spread throughout the whole earth, and Jesus Christ did truly conquer; *oth.* to fill the whole world with the effects of his power; *oth.* to fulfil all things.

^b Ver. 11. These evangelists were the fellow-labourers, as it were, of the apostles in preaching the gospel.

^c These pastors are the bishops who preside over the churches, and instruct the people; wherefore St. Paul adds the word *teachers*, to distinguish them from those called *parnasim*, or *pastors*, in the synagogues, and whose office was only to look after the government and good order of these synagogues.

^d Ver. 12. *i. e.* all these gifts which Jesus

Christ bestowed on the ministers of the church, ought to be employed for the advantage and perfection of the faithful, whom St. Paul above compareth to a building, they all composing but one mystical and spiritual body, of which Jesus Christ is the head.

^e Ver. 13. *i. e.* all the faithful, who ought to have but one faith in Jesus Christ.

^f *L.* the measure of the age of the fullness of Jesus Christ. The apostle, according to his custom, makes use of a metaphorical expression: he compares those who have but an imperfect knowledge of religion to children, and those to men who have a perfect knowledge thereof; so that this age of fulness, is the age wherein we have a full knowledge of Jesus Christ.

Rom. 1. 21. 17. I therefore say to you, and conjure you by the Lord, not to follow the vanity of your own thoughts, as do the Gentiles.

18. Having the understanding darkened, being alienated⁵ from the life of God, by the ignorance in which they are, because of the blindness of their heart,

19. Who⁶ having no hope, have given themselves over to lasciviousness, and cast themselves into all sorts of uncleanness, and covetousness.

20. But as for you, ye have not been thus instructed in Jesus Christ,

21. If so be that ye have been taught by him, whereby ye have heard, that lest ye should depart from his true doctrine,

Col. 3. 9. 22. Ye must not live as formerly, but put off^{*} the old man, which is corrupted by following his deceitful passions.

Rom. 6. 4. 23. Be renewed therefore in^{*} your spirit and understanding,

Col. 3. 10. 24. And^{*} put on the new man, which according to God is created in righteousness, and in true holiness.

1 Pet. 2. 1. *Zac.* 8. 16. 25. Wherefore, forsaking lying, speak truth when you talk to your^{*} neighbour, for we are members one of another :

⁵ Ver. 18. *i. e.* from that spiritual life of life, before you professed the gospel. which God giveth to those who believe in Jesus Christ.

⁶ Ver. 19. *i. e.* not hoping for a life of immortality after this; but if we follow the reading in the vulgar Greek, which is very antient, we should translate, *having lost all thought*. The two MSS. of Clermont and St. Germans, and the Syriac version, support our Vulg.

⁷ The word in the Greek signifies an insatiable desire of money; it may also be understood of an insatiable thirst after brutal pleasures. Many commentators, and among others St. Jerome, preferred this last sense, because of the foregoing words.

^{*} Ver. 22. *i. e.* your former manner

of life, before you professed the gospel.

⁹ Ver. 23. *L.* the spirit of your understanding, *i. e.* inwardly, and in yourselves;

osb. be changed in your life and mind; let your passions no longer enslave you, but live according to the spirit of the gospel.

^{*} Ver. 24. The Christians are thus renewed by baptism, and receive, as it were, a new creation.

^{*} Ver. 25. The following words intimate, that the word *neighbour* is here restrained to the faithful, who are members of the same body. Many of the fathers have taken it in this sense. But St. Austin hath in general extended it to all men, and indeed thus doth the word *neighbour* signify, especially in the New Testament.

26. ³ Let your anger be without sin, be reconciled before the sun goeth down. *Psal. 4. 5.*

27. Give no admission to the devil. ⁴

28. Let him that stole, steal no more; but employ himself in labouring with his own hands on something that is good, so that he may have wherewith to give to those who are in want. *Jam. 4. 7.*

29. Let no evil discourse proceed out of your mouth; but that which is good and edifying ⁶ for the faith, that it may be ⁷ acceptable to those who hear it.

30. ⁸ Grieve not the Holy Spirit, which is the ⁹ seal wherewith God hath marked you ¹ in the day of your redemption.

31. Put far from you all bitterness, and wrath, and anger, and clamour, and evil speaking, and all malice:

32. Be on the contrary kind and charitable towards each other, forgiving one another, as God also, through Jesus Christ, hath forgiven you. *Col. 3. 13.*

³ Ver. 26. *L.* be angry, and sin not, *i. e.* you may be angry, but, &c. The imperative is often made use of to signify a bare permission.

⁴ Ver. 27. *viz.* by retaining malice in your heart.

⁵ Ver. 28. *i. e.* profitable, and which is not indecent.

⁶ Ver. 29. We find in the vulgar Greek *for use*, and St. Jerome in his commentaries supports this reading; but in the Greek

and Latin of the two MSS. of Clermont and St. Germain we read as in the Vulg.

⁷ *Orb.* profitable.

⁸ Ver. 30. *i. e.* provoke not the Holy Spirit. The scripture speaketh of God, in the same manner as of men.

⁹ See above, ch. i. v. 13.

¹ *i. e.* in your baptism. We may also translate, according to the Greek, *for the day of your redemption, i. e.* according to St. Jerome, *of your resurrection.*

CHAPTER V.

1. **B**E therefore followers of God, as being his dear children,

2. And ¹ love one another, as Jesus Christ also hath loved us, and hath delivered himself for us, offering him- *Joh. 13. 34. 15. 12. 1 Joh. 4. 21*

¹ Ver. 2. *L.* walk in love.

self

self to God in sacrifice as an offering of sweet-smelling savour.

Col. 3. 5. 3. Let not fornication be so much as named among you, nor any uncleanness whatsoever, nor ² covetousness. Saints ought not to mention these things.

4. Let there be no filthy talking, no idle tales; none of such pleasantries ³ as are not convenient for your condition; but rather ⁴ the praises of God.

5. For know, that no fornicator, nor unclean person, nor covetous man, ⁵ which is idolatry, shall inherit the kingdom of Jesus Christ, and of God.

Mat. 24. 4. 6. Suffer not yourselves to be seduced by any man, by Mar. 13. 5. vain ⁶ discourse, for these things cause the wrath of God Luk. 21. 8. to fall upon ⁷ those who do not believe.

7. Be not therefore partakers with them :

2 Thef. 2. 3. 8. For ye were heretofore altogether in darkness; but now ye are ⁸ in the light through our Lord, walk as ⁹ men enlightened by the light.

9. For ¹ they who have this light, are full of goodness, righteousness, and truth.

10. ² Examine what things are acceptable to the Lord,

² Ver. 3. See above, ch. 4. v. 19. for the word is the same in the Greek text.

³ Ver. 4. The word *εὐσπλαγία*, which is in the Greek, is sometimes taken in good part, and this is called by the Latins *urbanitas, facetiæ*; but the author of the Vulg. has very well expressed the sense by *scurrilitas*, because St. Paul here speaks of such kind of pleasantries, as were fitter for buffoons than Christians.

⁴ *L.* thanksgiving; the word in the Greek may also be translated, *sweet and pleasing words*; so that St. Paul doth not absolutely forbid the Christians any pleasantries in their discourse, provided they be not extravagant. St. Jerome, by reason of the foregoing words, supports this interpretation in his commentary.

⁵ Ver. 5. Gr. who is an idolater, *i. e.* whose riches are his God.

⁶ Ver. 6. *i. e.* by the false doctrine of

the philosophers, who opposed the purity of the Christian morality; and perhaps St. Paul here speaks of the Simonians or Gnostics, who were rather philosophers than true Christians.

⁷ *L.* the children of disobedience, *i. e.* those who refuse to obey the gospel.

⁸ Ver. 8. *i. e.* enlightened, being no longer ignorant, as you were formerly.

⁹ *L.* children of light.

¹ Ver. 9. *L.* the fruit of light, *i. e.* the actions of those who are enlightened with this divine light. We find in the vulgar Greek *the fruit of the spirit*; but the reading in the Vulg. is supported by some Gr. MSS. and by the Syriac version.

² Ver. 10. *L.* examining, *i. e.* discerning by the light which ye have received, what is the will of the Lord: we must join this participle with the words in the 8th verse, walk as, &c.

11. And have no fellowship with the unfruitful works of
darkness; but rather reprove them:
12. For it is even shameful to say what they do in secret.
13. Now it is the light which discovereth all that is re-
proved; for all that is discovered is exposed to the light.
14. Therefore ⁴ it is said; Awake, thou that sleepest,
arise from the dead, and Jesus Christ shall enlighten thee.
15. Take good heed therefore, brethren, walk not as *Col. 4. 5.*
fools:
16. Walk as wise men, and ⁵ redeem the present evil
time.
17. Be not therefore imprudent, but be careful to know *Rom. 12. 2.*
what is the will of God.
18. Fall not into excess of wine, whence proceeds licen- *1 Thes. 4. 3.*
tiousness; but be filled ⁶ with the Holy Spirit,
19. Praising God together by ⁷ psalms, hymns, and spiri-
tual songs, singing and repeating psalms from the bottom of
your hearts to the Lord:
20. Giving thanks at all times, and for all things, to *Gen. 3. 16.*
God our Father, in the name of our Lord Jesus Christ.
21. Submitting yourselves one to another, by the fear *Col. 3. 18.*
of ⁸ Jesus Christ.
22. Let wives be subject to their husbands, as to the *1 Pet. 3. 1.*
Lord.
23. For the husband is the head of the wife, as Jesus *1 Cor. 11. 3.*
Christ is the head of the church, and he is himself the
Saviour ⁹ of the body.

5 D

24. There-

³ Ver. 11. *i. e.* which are committed by
those who are in darkness.

⁴ Ver. 14. *L.* he saith, *i. e.* the scripture,
or God saith; however, we do not find
any thing of this in the scripture. It is
possible that the apostle took it from some
apocryphal book, as is intimated by St.
Jerome, or else it is a warning which St.
Paul gives as coming from God; but per-
haps it is a mystical and sublime expli-
cation which St. Paul gives to some passages
of the Old Testament, which the Jews at
that time applied to the Messiah.

⁵ Ver. 16. *i. e.* lose not a moment, let
slip no opportunity of doing good in these
evil times, the world being full of wicked
men.

⁶ Ver. 18. *i. e.* with holy thoughts.

⁷ Ver. 19. The primitive Christians in
this respect imitated the Jews, who at this
day have in their prayer-books these psalms,
hymns, and songs.

⁸ Ver. 21. Gr. of God; but in some
Gr. MSS. we read as in the Vulg.

⁹ Ver. 23. *L.* of his body: which is
ambiguous;

24. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

Col. 3. 19. 25. Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26. That he might sanctify it, purifying it with the baptism of water by the word ¹ of life;

27. That he might present it before him full of glory, without spot, or wrinkle, or any such thing; but being holy, and without any blemish.

28. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself:

29. For no man ever yet hated his own flesh; but, on the contrary, nourisheth and cherisheth it, even as Jesus Christ his church:

Gen. 2. 24. 30. For we are members of his body, *being formed of*
Mat. 19. 5. his flesh, and his bones.

Mar. 10. 7. 31. ² For this cause shall a man leave his father and his
1 Cor. 6. 16. mother, and shall be joined to his wife, and two shall be one flesh.

32. This ³ mystery is great, and I understand it of Jesus Christ, and the church.

33. Now let each of you love his wife as himself, and let the wife ⁴ obey her husband.

ambiguous; for it may be as well understood of the husband of the wife, as of Jesus Christ. According to the first sense the church is here spoken of, which is called the body of Jesus Christ; but many maintain that it is spoken of the husband, who ought to take particular care of his wife. This ambiguity hath been retained in the version.

¹ Ver. 26. The words *of life* are not in any of the Greek copies, nor in the ancient versions.

² Ver. 31. *i. e.* it is written, that a man shall leave, &c. This way of quoting scripture, without taking notice that they do so, is very frequent among the Jews.

³ Ver. 32. Thus doth the word *sacramentum* signify in our Vulg. as well in this place, as in many others, *i. e.* a hidden thing. St. Paul explaineth, mystically of the union between Jesus Christ and the church, what Moses saith literally of the union between the husband and the wife.

⁴ Ver. 33. *L.* fear her husband.

C H A P. VI.

1. **C**Hildren, obey your fathers and mothers ¹ according to the Lord, for this is right. *Ex. 20. 12.*
Deut. 5. 16
Ecc. 3. 9.
Mat. 15. 4.
Mar. 7. 10.
Col. 3. 20.
2. The first commandment to which a promise is joined, is this; Honour thy father and mother,
3. That thou mayest be happy, and live long upon the earth.
4. And, ye fathers, provoke not your children, but bring them up, ² reproving and correcting them according to the Lord.
5. Ye servants, obey with fear and trembling, and ³ with an upright heart, those who are your masters according to the flesh, as Jesus Christ himself: *Col. 3. 22.*
6. Not serving only while ye are overlooked, as if ye designed only to please men; but as servants of Jesus Christ perform heartily the whole will of God. *Tit. 2. 9.*
1 Pet. 2. 18
7. ⁴ Serve them with affection, as if ye served the Lord, and not men.
8. Knowing that each, as well he who is a slave, as he who is free, shall receive from the Lord the reward of the good he has done. *Deut. 10.*
17.
2 Chr. 19. 7.
Job 34. 19.
Wis. 6. 8.
Ecc. 35. 15.
Acts 10. 34
Rom. 2. 11.
Col. 3. 25.
1 Pet. 1. 17.
9. And ye masters, in like manner, be kind to your servants: ⁵ be not transported with anger against them, knowing that you have both the same Lord in heaven, who hath no respect of persons.
10. Finally, brethren, ⁶ be strengthened in our Lord, whose power is mighty.

¹ Ver. 1. *i. e.* as Christians who are Christ's ought to do; *or* *b.* for the love of the Lord.

² Ver. 4. We may also translate, according to the Greek, *instruct and admonish them.*

³ Ver. 5. *i. e.* sincerely and heartily.

⁴ Ver. 7. We find in the vulgar Greek, *serve the Lord with affection*, without the

particle *as*; but the reading in the Vulg. is supported by several antient Gr. MSS. and by the Syriac version, and the sense is clearer.

⁵ Ver. 9. *L.* forbearing your threatenings.

⁶ Ver. 10. *i. e.* be stedfast and constant in the faith, put your trust in the Lord, who will not forsake you.

11. Cloath yourselves ⁷ with the whole armour of God, that ye may be able to defend yourselves against the devil, who layeth snares for you.

12. For it is not ⁸ against flesh and blood that we wrestle, but against principalities and powers, against the princes of this world, *that is*, ⁹ of this darkness, and against evil spirits, ¹ for heavenly things.

13. Therefore take unto you the whole armour of God, that ² when you are assaulted, ye may be able to resist, and to continue firm, ³ having fought well.

14. Stand therefore firm, girding your loins with truth *as* with a girdle, and having on righteousness as a breast-plate.

15. And ⁴ have your feet shod, that ye may be ready to go and preach the gospel of peace.

16. Above all make use of the shield of faith, to ⁵ enable you to quench all the fiery darts of the evil spirit.

If. 59. 17. 17. Lastly, let the hope of salvation be your helmet,
2 Thef. 5. 8. and the word of God your spiritual sword.

18. Praying ⁶ in spirit, and at all times, with all prayer and supplications, watching for this continually, and praying for all the ⁷ saints.

Col. 4. 3. 19. And for me also, that when I would speak, God
2 Thef. 3. 1.

⁷ Ver. 11. *i. e.* do as soldiers, who put on all their armour when they fight.

⁸ Ver. 12. *i. e.* against men.

⁹ Gr. of the darkness of this age; but the word *age* or *world* is not in the two MSS. of Clermont and St. Germain's.

¹ We find literally *in the heavenly*, or rather *on heavenly*, according to the grammatical signification of the word in the Greek; and as it may refer both to place and things, I have translated it in the last sense, with the most learned Greek commentators, who have learnedly observed, that the particle *in* is here the same as *for*. Most of the new interpreters translate, *who are in the air*, because the word *heaven* is often taken in scripture for the *air*.

² Ver. 13. *L.* in the evil day, *i. e.* when ye shall be attempted or assaulted by those evil spirits.

³ *L.* in all things; *oth.* being well armed.

⁴ Ver. 15. *i. e.* be shod as becometh travellers. In the Levant they wear very thin shoes, which are made like sandals; but the soldiers and travellers were shod after a particular manner.

⁵ Ver. 16. *i. e.* to render all the temptations of the devil ineffectual.

⁶ Ver. 18. *i. e.* not only with the mouth, but also in spirit.

⁷ *i. e.* the faithful.

may give me words boldly to make known the mystery of the gospel,

20. ⁸ That I may preach notwithstanding my chain, in order to discharge my ministry, so that I may declare it as I ought.

21. As concerning me, and what I do, you may be fully informed by Tychichus, our beloved brother, and faithful minister in the Lord.

22. Therefore I sent him to you, that ye might know what concerneth us, and that he may comfort your hearts.

23. Peace, charity, and faith be with our brethren, from God our Father, and our Lord Jesus Christ.

24. And grace be with them who ⁹ sincerely love Jesus Christ. Amen. *

⁸ Ver. 20. *L.* for which I am an ambassador in bonds. St. Paul was guarded by a soldier, and was bound with an iron chain as a prisoner, notwithstanding which he preached the gospel in Rome.

⁹ Ver. 24. *i. e.* with a pure and sincere love; *oth.* constantly, and without being corrupted.

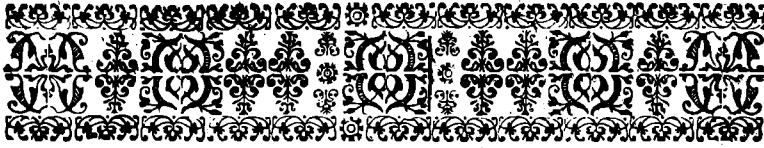
* Most of the Greek copies add at the end of this epistle, that it was writ to the Ephesians from Rome by Tychichus.



night.
 The comforting and I got your lady I tell
 and I I reaching, our beloved brother, and faithful
 for in the Lord.
 Therefore I tell him to you, that ye might know
 concerneth us, and that he may comfort you.
 Peace, charity, and faith be with our brethren,
 our Father, and our Lord Jesus Christ.
 And grace be with them who sincerely love Jesus
 Amen.

I have which I am an em-
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 which
 * Mark of the Great
 and of this great, that it was
 (picture from Rome by I. Schick)



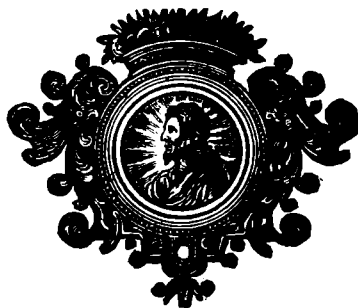


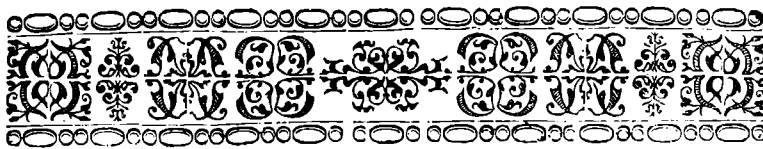
T H E
P R E F A C E
T O T H E
E P I S T L E of St. P A U L
T O T H E
P H I L I P P I A N S.



THE Apostle wrote this epistle from Rome, where he was a prisoner. He forgets nothing that might confirm the Philippians in the faith, commending their zeal, and giving them proofs of his sincere affection for them. He exhorts them to live in holiness, and perfect unity, and to receive Timothy and Epaphroditus as faithful ministers of Jesus Christ. He exhorts them also to have no communication with those


those false doctors, who would introduce Judaism into the Christian religion, and who taught that the gospel, without circumcision, justified no man. And lastly, having given them some moral precepts, he commends their charity towards him, and thanks them for the large sums with which they had supplied him.





T H E
E P I S T L E
O F
St. P A U L
T O T H E
P H I L I P P I A N S.

C H A P. I.

1.  AUL and Timotheus, servants of Jesus Christ, to all the faints in Jesus Christ, who are at Philippi, and to all the ¹ bishops and deacons,
2. Grace and peace be with you from God our Father, and our Lord Jesus Christ.
3. I thank my God, always remembering you ;
4. And in all my prayers, I pray without ceasing for you, rejoicing

¹ Ver. 1. Under the name of *bishops*, are included both the presbyters and the bishop of the city of Philippi, *i. e.* they who had the government of this church; therefore St. Paul doth not make mention of the presbyters in particular.

5. That from the time ye received the gospel, you have persevered therein until now.

6. ² I am persuaded that he who hath begun so good a work in you, ³ will continue it until the day of Jesus Christ.

7. And it is meet to think this of you all, because ye are in my heart, all of you partaking in my ⁴ joy, in my bonds, in my defence, and in the confirmation of the gospel.

8. For God is witness of the love which I have for you all, loving you affectionately in Jesus Christ.

9. And I pray unto him that your charity may increase more and more, and that your knowledge and judgment may improve.

10. That ye may make choice of what is best, that ye may walk upright, and without falling until the days of Jesus Christ.

11. And that ye may be filled with the ⁵ good works that proceed from Jesus Christ, unto the glory and the praise of God.

12. Moreover, my brethren, it is good for you to know that what hath happened unto me, hath only served unto the greater furtherance of the gospel.

13. So that it is known both at the court, and among the people, that I am a prisoner on the account of Jesus Christ.

14. And my bonds encourage many of our brethren in our Lord; they preach the word of God much more boldly, and without any fear.

² Ver. 6. *Orb.* I hope.

³ *L.* will finish it, *i. e.* will cause you to persevere in the faith till death.

⁴ Ver. 7. *Gr.* grace, *i. e.* in my afflictions. There is no variation in the Greek MSS. and the Greek word which

signifies *grace*, also sometimes signifies *joy*, in the new Testament.

⁵ Ver. 11. *L.* with the fruit of righteousness by Jesus Christ, *i. e.* of the true righteousness which proceeds from Jesus Christ, and not from the law.

15. It is true, that some preach Jesus Christ ⁶ out of envy, and in a spirit of disputing; but others do it out of a true affection.

16. ⁷ Some preach it out of charity, knowing that I was chosen for the defence of the gospel.

17. And others preach it out of a spirit of contention, which is not sincere, supposing to add affliction unto my bonds.

18. And what matters it, provided Jesus Christ be preached in any manner whatsoever, whether it be ⁸ to add affliction unto me, or whether it be sincerely? I rejoyce therein, and will continue to rejoyce.

19. For I know that this will turn to my salvation, being assisted by your prayers, and the spirit of Jesus Christ.

20. According to the expectation, and the hope that I have, that no shame will happen unto me; but that, on the contrary, I shall glorify without fear, as I have always done, and still continue to do, Jesus Christ in my body, whether by my death, or the continuance of my life.

21. For I live only ⁹ for Jesus Christ, and death is a gain ¹⁰ to me.

22. I do not know whether it be advantageous for me to live in this body, or even what I ought to choose;

23. But I find myself much divided on both sides: I desire to die to be with Jesus Christ, that being much better for me.

24. But it is better for you that I should still live.

⁶ Ver. 15. *i. e.* out of envy which they have against me, because I preach the gospel to the Gentiles, without obliging them to observe the ceremonies of the law, being engaged in continual disputes upon that account with the other Christians.

⁷ Ver. 16. In the vulgar Greek the 17th verse is before the 16th; but the antient Gr. MS. of Alex. and the two of Cler-

mont and St. Germain, confirm the reading of our Vulg.

⁸ Ver. 18. It may likewise be translated from the Greek, *according to the appearances only, i. e.* by a manifest piety.

⁹ Ver. 21. *i. e.* to serve Jesus Christ, to preach his gospel.

¹⁰ *i. e.* will be advantageous to me, because I shall enjoy immortality with Jesus Christ in heaven.

25. And being persuaded of it, I do not doubt but my life will be preserved, and that I shall continue some time with you all, for your advancement in the faith, and for the joy that you will receive from it;

26. That when I shall return again to you, you may, on my account, have much greater reason to rejoice in Jesus Christ.

Eph. 4. 1. 27. The only thing I would recommend to you, is, to
Col. 1. 10. live in a manner agreeable to the gospel of Jesus Christ,
1 Thes. 2. that whether I be among you, or whether I be absent, I
 12. may learn that you always preserve the same spirit, and that, having but one mind, ye labour together for the faith of the gospel:

28. Your enemies not being able to terrify you in any thing whatsoever; which will be the occasion of their loss, and of your salvation. It is God that doth all this.

29. For it is for Jesus Christ, that he hath given you the grace, not only to believe in him, but likewise to suffer for him.

30. Having the same combats to maintain, in which you have seen me, and in which ye know that I am yet still engaged.

* Ver. 27. *i. e.* as Christians ought to live. unifies literally, *ye fight together*, as making but one body of an army. St. Paul often

⁹ The word which is in the Greek, signifies, makes use of this metaphorical expression.

C H A P. II.

1. **I**F therefore I may expect any consolation in Jesus Christ; if charity can give any comfort; if there be any fellowship among us; if there be any compassion;

¹ Ver. 1. *i. e.* from those who are truly Christians, and who make profession of following the gospel. lippians being possessed of these virtues; on the contrary, he supposes that they are, and therefore makes use of this very pathetic expression.

² Namely, among the Christians, not that St. Paul made any doubt of the Phi-

2. Make

2. Make my joy compleat, having all but one spirit, one love, one mind, and one opinion.

3. Doing nothing out of a spirit of contention or vain glory: on the contrary, let every one in lowliness of mind esteem the rest as superior to himself,

4. And ³ let him have more regard to their interest than his own.

5. ⁴ Have the same spirit that Jesus Christ had, who,

6. ⁵ Being in the form of God, ⁶ did not imperiously assume to himself an equality with God.

7. But he humbled himself in ⁷ taking upon him the form of a servant, when he made himself like unto men, and became such as other men.

8. He debased himself in making himself obedient even *Heb. 2. 9.* unto death, and to the death of the cross.

9. Wherefore God hath likewise ⁸ raised him up, having given him a name which is above every thing which we can name.

10. So that at the name of Jesus every ⁹ knee should *If. 45. 24.* bend in the heaven, upon the earth, and ¹⁰ under the *Ro. 14. 11.* earth.

11. And that they should confess in every language, that the Lord Jesus Christ is in the glory of God his Father.

³ Ver. 4. *L.* let him not consider his own interest, but that of others.

⁴ Ver. 5. *i. e.* imitate Jesus Christ in this.

⁵ Ver. 6. *i. e.* being truly God; for this is the signification of the word *form* in this place, as St. Chrysostom proves it by these other words of the following verse, *in taking upon him the form of a servant*, which signifies nothing less than being truly a servant. Castalio, who could not be an author suspected by the Unitarians, has confirmed this interpretation in his remark upon this place.

⁶ This is the sense which Gagney, after some antients, has given to the words of our Vulg. and it very well expresses those of the original, and even all the following part of St. Paul's discourse. The vulgar manner of expressing it in our language would be, *has not boasted of being, &c.*

⁷ Ver. 7. *i. e.* in making himself a servant.

⁸ Ver. 9. The word which is in the Greek signifies, to *raise above all things*.

⁹ Ver. 10. *i. e.* all creatures adore him and acknowledge him for their Lord.

¹⁰ *L.* in hell, *i. e.* the dead, when they shall rise again.

12. Thus,

12. Thus, my beloved brethren, having always been obedient, work out your own salvation with fear and trembling, not only as if I was present with you; but still more now I am absent.

13. For it is God that, by the ² good will which he has for you, ³ makes ye willing and active.

¹ Pet. 4. 9. 14. Do all things without murmuring, and ⁴ without hesitation.

15. That they may not complain of you, and that you may live as the true children of God, without reproach in the midst of a depraved and corrupted nation, among whom ye ⁵ shine as stars in the world.

16. ⁶ Preserve the ⁷ word of life, that I may rejoice in the day of Jesus Christ, that I have not run in vain, nor laboured in vain.

17. And ⁸ even if my blood should be spilt upon the sacrifice and offering of your faith, I should be glad thereat, and would rejoice with you all.

18. For the same cause also ought you to have joy, and to rejoice with me.

^{Act. 16. 1.} 19. Moreover I hope, with the grace of the Lord Jesus, to send Timotheus shortly unto you, that I may still receive greater courage when I hear of your affairs.

20. For I have nobody who is so much interested for, nor so sincerely careful in what relates to you.

² Ver. 13. *Oth.* according to his will; according as he pleases.

³ *i. e.* gives you his spirit and his grace to will and to do.

⁴ Ver. 14. *Oth.* without reasoning; without disputing; this is the signification of the word which is in the Greek.

⁵ Ver. 15. It may likewise be translated from the Greek, *shine*, in the comparative, *i. e.* shine among these corrupted people as, &c.

⁶ Ver. 16. *L.* preserving.

⁷ *i. e.* the doctrine of the gospel which gives life.

⁸ Ver. 17. St. Paul alludes to the pouring out of wine, which was performed upon the sacrifice, for this is properly the signification of the Greek word which is translated in our Vulg. by *immoler*. The reading in the Latin edition, which is joined to the two Gr. MSS. of Clermont and St. Germain, is, *liber*, which is more literal. The apostle therefore meant by this metaphorical expression, that he would be glad to die for the defence of the faith which he had preached unto them.

21. Because all seek their own interest, and not that of ¹Cor. 13.5. Jesus Christ.

22. ⁹ Know by That what he is: he hath served with me in the preaching of the gospel, as a son serveth his father.

23. I hope therefore to send him unto you, as soon as my ¹ affairs will permit me.

24. And in the trust that I have in our Lord, I myself may possibly come and see you shortly.

25. But I thought it necessary to send Epaphroditus, our brother, unto you, who hath laboured with me, and hath been my fellow soldier, ² who hath served you as an apostle, and a minister to assist me in my wants.

26. Because he desired to see you all, being disturbed at your having heard the news of his sickness.

27. And indeed he was sick nigh unto death; but God had pity on him, and not only on him, but likewise on me, that I might not have sorrow upon sorrow.

28. I made haste therefore to send him unto you, that ³ seeing him, ye might receive new joy, and that I myself might be ⁴ out of trouble.

29. Receive him therefore in our ¹ Lord, and honour such sort of persons.

30. For he was near dying for the service of Jesus

⁹ Ver. 22. It may likewise be translated from the Greek, *ye know what he is*; *oth.* the proof that I have made of him.

¹ Ver. 23. *Oth.* as I have settled my affairs, or I have seen what course my affairs will take, that I may send you certain news of them.

² Ver. 25. *L.* and your apostle. Some commentators believe that Epaphroditus was truly the first bishop of the Philippians, having given them the first instructions of

the gospel after St. Paul. But very likely the word *apostle* signifies nothing more, in this place, than a man sent by St. Paul, on the part of the Philippians, to carry some alms. This is the name which the Jews gave to these sort of messengers.

³ Ver. 28. *Oth.* that ye might have the pleasure of seeing him.

⁴ *L.* without affliction.

⁵ Ver. 29. *i. e.* as a servant of the Lord ought to be received.

Christ,

Christ, ⁶ putting his life in danger to give me that assistance which ye yourselves would have given me.

⁶ Ver. 30. This is the signification of these words of our Vulg. *tradens animam suam*, in relation to the antient Greek copies, where we read, *παροβολουσάμενος τῇ ψυχῇ*, which is literally expressed in the Latin edition which is joined to the two MSS. of Clermont and St. Germain by these words, *parabolatus de anima sua*, i. e. as the Syriac interpreter has translated it, *despising his life*, having no regard to his health in the long voyage which he undertook to come and see me, and which occasioned him a great fit of sickness.

C H A P. III.

1. **M**oreover, my brethren, rejoyce in our ¹ Lord, I am not tired with writing the same things unto you; that being necessary for you.

2. Beware of ² those dogs; beware of those evil workers; beware of those ³ false circumcised.

3. For we are the true circumcised, who serve God in the spirit, and who rejoyce in Jesus Christ without putting our confidence ⁴ in the flesh.

4. Although I might have confidence in the flesh, as well as they, and there is nobody who seems to have more right to do it than I.

Act. 23. 6. 5. Having been circumcised on the eighth day, of the stock of Israel, of the tribe of Benjamin, born a Hebrew, and being a pharisee by profession.

6. My zeal leading me on to persecute the church of God; and as to justice commanded by the law, I have lived without reproach.

¹ Ver. 1. i. e. as Christians ought to rejoyce. *persons*, if we may be permitted to make use of that term, than circumcised, because they are not circumcised from their heart.

² Ver. 2. i. e. of those false preachers, whose impudence is well known to you.

³ L. cut; i. e. of those doctors who value themselves upon their circumcision. ⁴ Ver. 3. i. e. in carnal things, such as circumcision is. But they ought rather to be called, *unangled*

7. But ⁵ what was a gain to me, I have looked upon as a loss because of Jesus Christ.

8. And there is nothing which does not appear to me as a loss, when I compare it with the excellency of the knowledge of Jesus Christ, my Lord, for the love of whom I have deprived myself of all things, esteeming them as dung, that I might belong to him.

9. And that I might be attached to him, being no longer justified by the law, but by that which proceeds from the faith in Jesus Christ; that is to say, the justification which God giveth by faith.

10. And that I might know Jesus Christ, the ⁶ power of his resurrection, and ⁷ the participation of his sufferings, in making myself conformable to him in his death.

11. To endeavour to be a partaker of the ⁸ resurrection of the dead.

12. Not that I have already obtained *the prize*, or am already ⁹ perfect; but I follow after that I may apprehend it, ¹ having for this end been also apprehended by Jesus Christ.

13. For me, brethren, I count not that I have already obtained the prize.

14. But forgetting what is behind, and reaching forth to what is before me, I think only how I may reach the goal, that I may carry the prize, to which God hath called me from heaven by Jesus Christ.

15. Let us therefore, as many as be perfect, be thus
5 F
like

⁵ Ver. 7. *i. e.* since I made profession of the gospel, so far from valuing myself upon all these advantages, that I looked upon them as things that would be prejudicial to me, if I placed any confidence in them.

⁶ Ver. 10. *i. e.* the great blessings which his resurrection hath brought me, in the hope that I have of being raised again, and enjoying immortality with him.

⁷ *i. e.* to share in his sufferings, in making myself, &c.

⁸ Ver. 11. *i. e.* of the glorious resurrection of the just, which is properly called the resurrection in scripture.

⁹ Ver. 12. St. Paul alludes to those who exercised themselves in the race: there were some among them who were called perfect.

¹ Jesus Christ apprehended St. Paul when he went to Damascus to persecute the churches.

² Ver. 15. The apostle calls those *perfect*, who had made a great progress in the Christian

like minded ; and if in any thing ye be otherwise minded, God shall even reveal to you what I now say.

16. Nevertheless, in what we already know, let us be like minded, and let us have the same rule.

17. Brethren, be followers of me, and mark those who follow the example which we have set you.

Ro. 16. 17. 18. For many live *otherwise*, of whom I have often told you, and tell ye even now weeping, that they are the enemies of the cross of Jesus Christ.

19. Whose end is destruction, whose God is their belly, whose glory is their shame, who mind only earthly things.

20. But as for us, ¹ heaven is our dwelling, from whence also we look for the Saviour, our Lord Jesus Christ ;

21. Who shall change the vile condition of our body, that it may be like his glorious body, ⁴ by the power whereby he subjecteth all things to himself.

Christian religion. He would have them have the same opinion concerning circumcision and the other ceremonies of the law, as he had, which true Christians ought to reject, as being abolished by the gospel.

¹ Ver. 20. *L.* our conversation is in

heaven, *i.e.* all our actions have regard to heaven, which is to be our dwelling, and where Jesus Christ, our head, resideth.

⁴ Ver. 21. This expression denoteth the supreme power of Jesus Christ, to whom God subjected all things after his resurrection.

C H A P. IV.

1. **T**herefore, my most dear and beloved brethren, who are my joy, and my ¹ glory, ² continue stedfast, my beloved, in our Lord.

2. I beseech ³ Euodias and Syntyche, that they be of the same mind in our Lord,

3. And I beseech thee also, the faithful ⁴ companion of my

¹ Ver. 1. *L.* crown.

² *i.e.* persevere in the Christian religion.

³ Ver. 2. Two women of considerable rank in the church of Philippi.

⁴ Ver. 3. St. Paul probably directs his

discourse to Epaphroditus. The word in the Greek may be understood either of a man or woman, if we consider only the grammatical sense. Therefore some writers, and those very antient, believe that

St. Paul

my labours, to assist those women who have strove with me for the gospel, with Clement and the rest who have laboured with me, whose names are written in the book of life.

4. Rejoyce in our Lord always: I say again; Rejoyce.

5. Let your ⁷ modesty be known unto all men: the Lord is at hand.

6. Be not troubled about any thing; but ⁸ in all things make your requests unto God, your prayers, your supplications, and thanksgivings,

7. And let the ⁷ peace of God, which passeth all understanding, ⁸ keep your hearts and minds in Jesus Christ.

8. Finally, my brethren, let your minds be wholly taken up with what is true, with what is honest, with what is just, with what is ⁹ holy, with what is lovely, with what is of good report, with what is vertuous, and with what is laudable ¹ in behaviour.

9. Practise what ye have been taught by me, and what ye have received of me; what ye have heard from me, and what ye have seen me do; and the God of peace ² shall be with you.

10. Now I rejoyce much in the Lord, that at last ³ your care for me hath, as it were, flourished again: not that you did not intend well; but ye were too much taken up.

11. I speak not because I am in want; for I have learned to be contented with what I have.

12. I know how to behave myself both in need and

St. Paul speaks to his wife: but those who suppose that St. Paul was married, agree that he had no wife at that time; which they prove from the first epistle to the Corinthians, ch. 7. v. 8. where the apostle reckons himself among the unmarried.

⁵ Ver. 5. *Oth.* moderation, gentleness.

⁶ Ver. 6. *i. e.* in all your wants, apply yourselves to God by prayer: these words, *supplications, prayers, &c.* are the names of divers kinds of prayers among the

Jews; and are still to be found in their prayer-books.

⁷ Ver. 7. *i. e.* that happiness which God shall give you.

⁸ *i. e.* wholly fix you to Jesus Christ.

⁹ Ver. 8. Gr. chaste, pure.

¹ This word is not in the vulgar Greek, but something like it is to be found in the two MSS. of Clermont and St. Germain's.

² Ver. 9. *i. e.* shall not forsake you.

³ Ver. 10. *i. e.* you have renewed your former affection towards me.

in abundance, I have been instructed to live contented every where, and upon all occasions, whether I be full, or whether I be hungry; whether I want, or whether I abound:

13. I can do all things thro' ⁴ him that strengthneth me.

14. Nevertheless I am obliged to you, that ye assisted me in my necessity.

15. Ye well remember, O Philippians, that at the time of my preaching to you, when I departed from Macedonia, no other church, besides yours, supplied me with any thing, which deserves to be mentioned.

16. For even ye sent me to Thessalonica what I wanted more than once.

17. Not that I desire gifts of you; but I desire ⁵ that when this account is made up, great gain may accrue to you.

Rom. 12. 1. 18. All hath been remitted to me; so that I abound; I want nothing since I received what you sent me by Epaphroditus, which is an odour of a sweet smell, and a sacrifice acceptable and well-pleasing to God.

19. May my God fulfil all your ⁶ desires according to his riches, giving you his glory by Jesus Christ.

20. And may God our Father be glorified for ever. Amen.

21. Salute all ⁷ the Saints in Jesus Christ.

22. ⁸ The brethren who are with me salute you. All the saints salute you; but especially ⁹ they who are of Cæsar's household.

23. The grace of our Lord Jesus Christ be with your spirit. Amen ^{*}.

⁴ Ver. 13. Gr. Jesus Christ: but we read in some antient Gr. MSS. as in the Vulg.

⁵ Ver. 17. A comparison taken from merchants, who lay out their money in trade.

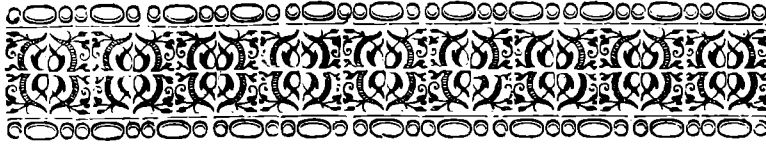
⁶ Ver. 19. Gr. necessities, *i. e.* I beseech God, that if you come to want, he would return you the like, and that abundantly through Jesus Christ.

⁷ Ver. 21. *i. e.* they who believe in Jesus Christ. All the Christians were called saints.

⁸ Ver. 22. *i. e.* the faithful.

⁹ These were some domestics, or free-men of Nero.

^{*} We read at the end of this epistle in most of the Greek copies, *that it was written to the Philippians from Rome, by Epaphroditus.*



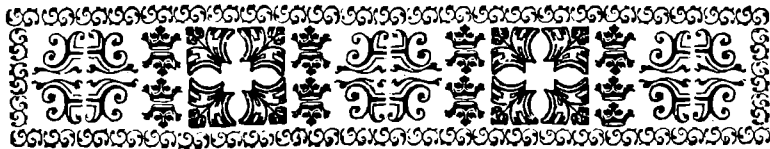
T H E
P R E F A C E
T O T H E
EPISTLE of St. *PAUL*
T O T H E
C O L O S S I A N S.



Although St. Paul was a prisoner in Rome, he nevertheless took great care of the other churches, and inquired into their condition. In the beginning of the Christian religion, the converts, both Jews and Gentiles, not being able to lay aside their old prejudices, caused great disturbances. The former, supposing that Jesus Christ had not abolished the law of Moses, thought that they were obliged to observe the ceremonies of the law, as well as of the gospel: the latter, being persuaded that Christianity did not contradict reason, introduced several

several opinions merely human. Nay, the Jews of that age, who were dispersed among the Greeks, held some of the tenets of the Platonic sect. St. Paul being informed that some false doctors, infected with these errors, had propagated them in the church of Colossæ, a city of Phrygia, he wrote this epistle to them, to confirm them in the faith which had been taught them by Epaphras. He, at the same time, explains to them wherein consists the purity of the gospel, which was not founded upon human traditions; but upon the word of Jesus Christ. The Apostle afterwards, according to his custom, proceeds to the laying down some moral precepts, and prescribes the rules which they were severally to follow, for living holily, and suitably to their condition.





T H E
E P I S T L E
O F
St. P A U L
T O T H E
C O L O S S I A N S.

C H A P. I.



- A U L an apostle of Jesus Christ, by the will of God, and Timotheus our brother,
2. To the saints and faithful brethren in Jesus Christ, who are at Colosse: grace and peace be with you, from God our Father, and *our* Lord Jesus Christ.
3. We give thanks to God, the Father of our Lord Jesus Christ, praying always for you.

4. Since

4. Since we have heard of your faith in Jesus Christ, and the love which ye have for all ¹ the saints.

5. ² For the reward which ye hope to have in heaven, which ye have known by the word of truth, *that is, by* the gospel,

6. Which hath come to you, as it hath also been spread ³ throughout all the rest of the world, where it bringeth forth fruit ⁴ and increaseth, as it hath done also among you, since the day that ye heard of the grace of God, and had a true knowledge thereof.

7. By the instructions which ye have received from our well-beloved Epaphras, who serveth Jesus Christ with us, and is his faithful minister among you;

8. Who hath also declared to us your ⁵ spiritual charity.

9. Therefore, since that time, we cease not to pray unto God for you, and to beseech him that ye may perfectly know his will, being filled with wisdom and spiritual understanding;

10. That you may behave yourselves as ⁶ God requireth of you, performing all that may please him, being fruitful in every good work, and increasing in his knowledge,

11. And that, being powerfully supported by the might of his ⁷ glory, you may suffer with all patience, and with a steadfastness accompanied with joy.

12. Giving thanks to ⁸ God our Father, who hath made

¹ Ver. 4. *i. e.* the faithful, the Christians. Thus doth the word *saints* frequently signify in St. Paul, as I have before observed.

² Ver. 5. *L.* for the hope which is laid up for you in heaven.

³ Ver. 6. This expression, which is hyperbolic, signifies only a great part of the world.

⁴ This word is not in the vulgar Greek, but it is in some Gr. MSS. as well as in the Vulg.

⁵ Ver. 8. *L.* in the spirit, *i. e.* according to the Greek commentators, spiritual; *orb.* by the spirit, *i. e.* which cometh from the Holy Spirit.

⁶ Ver. 10. Gr. the Lord, *i. e.* Jesus Christ, the meaning is, that you may live according to the gospel.

⁷ Ver. 11. *orb.* power.

⁸ Ver. 12. We do not read the word *God* in the vulgar Greek; but Stephens found it in three of his Gr. MSS.

us worthy to partake of the inheritance of the saints • enlightening us,

13. And who having delivered us from the power of darkness, hath translated us into the kingdom of his dear Son ;

14. By whose blood we have been redeemed, and our sins have been forgiven us,

15. Who is the image of the ' invisible God, ' the first before all creatures :

16. For all things in heaven, and in earth, have been *John 1. 3.* made : by him, whether visible or invisible, thrones, dominions, principalities, powers, all are created by him, and for him ;

17. So that he is before + all, and ' by him all things subsist.

18. He is the head ' of the church, which is his body, *1 Cor. 15.* he who is ' the original and the first of those who rise again ; *20. Apoc. 1. 5.* so that he holdeth the pre-eminence in all.

19. Because God hath been pleased that ' all should be in him.

' *L.* in light, *i. e.* by the light of the gospel, or *by baptism*, which is called light.

' Ver. 15. God is called invisible, not only because he is so by his nature, but also because he made himself known to us by his Son, who is his image.

' *L.* the first born of every creature. These words, the *first born*, among the Hebrews, frequently signifies him who is eminent above the rest. See the epistle to the Romans, ch. 8. v. 29. where Jesus Christ is called *the first born of all his brethren*, *i. e.* the most excellent, and first in dignity. St. Paul would shew here, by this expression, that, as among the Hebrews, the elder brother inherited ; in like manner Jesus Christ was the heir and

Lord of the creation, and consequently above every creature.

' Ver. 16. *L.* in him.

' Ver. 17. *Orth.* all things.

' As all things were created by Jesus Christ, they are also preserved by him.

' Ver. 18. *L.* of the body of the church, *i. e.* of his body, which is the church.

' *L.* the beginning, the first born from the dead, *i. e.* who rose first from the dead to enjoy immortal life.

' Ver. 29. *L.* that all fullness should dwell in him, *i. e.* all graces and spiritual gifts were in him, that he might impart them to the church whereof he is the head : in this sense do we read in St. John ch. 1. v. 16. *we have all received of his fulness.*

20. And that by him, all things should be reconciled
 * for himself, ' having appeased, by his blood shed upon
 the cross, as well what is in earth, as what is in heaven,

21. And ye who were afore-time far from God, being
 enemies to him by your wicked works,

22. He hath also now ² reconciled you to him, * by
 Jesus Christ, who suffered death in his flesh, to present
 you holy, and unblameable, and unproveable in his
 sight,

23. If so be ye continue in the faith grounded and set-
 tled, and be not moved away from the hope given you by
 the gospel which ye have heard, which has been preached
 * to all the nations in the world, whereof I have been made
 the minister.

24. I Paul, who now rejoyce in my sufferings for you,
 and who ' fulfil in my flesh what is behind of the sufferings
 of Jesus Christ, for his body's sake, which is the church,

25. Whereof I have been made a minister, God having
 appointed me to dispen⁶ce the word to you, ' that you
 might be more thoroughly instructed therein,

26. That is, of the mystery which hath been hid from
 those who lived in ages past; but God hath now discovered
 it to his saints,

⁹ Ver. 20. *i. e.* for his glory; which is ambiguous, since it may refer to God as well as Jesus Christ; *orb.* with himself, *i. e.* with God.

¹ *i. e.* having by his death reconciled men and angels, *i. e.* heaven and earth being united under one head. See Ephesians, ch. 1. v. 10.

² Ver. 22. The gospel hath reconciled all nations to God: what St. Paul here says of the Colossians in particular, ought to be extended to all the Gentiles, especially to them to whom the gospel had been preached.

³ *L.* in the body of his flesh by his death. This expression implieth, that Jesus

Christ had a body like ours, and did really suffer death.

⁴ Ver. 23. This is an hyperbole. See above v. 6.

⁵ Ver. 24. We find in the Latin edition annexed to the two Gr. MSS. of Clermont and St. Germain's, *I fill up*: which better expresses the force of the Greek word, not that Jesus Christ did not give a full satisfaction to God by his death, but he suffered in the person of St. Paul, because this apostle suffered for him, when he preached the gospel.

⁶ Ver. 25. *i. e.* of the gospel.

⁷ *L.* to accomplish it.

27. To whom he would make known the greatness of the riches of this mystery in respect of the Gentiles, which is Jesus Christ, * the hope of your glory.

28. This is he whom we preach, reproving every man, and teaching them † in all wisdom, that we may make them perfect † in Jesus Christ.

29. Whereunto I also labour, striving according to the strength which he giveth me, which worketh in me mightily.

* Ver. 27. *i. e.* through whom you are | ought to do; *oth.* in all spiritual wisdom, to hope for eternal glory. | which they stand in need of for their salvation.

† Ver. 28. *i. e.* with much prudence and discretion, as preachers of the gospel | † *i. e.* in the Christian religion.

CHAP. II.

1. **F**OR I would that ye knew how carefully I labour for you, and for them at Laodicea, and for all who never saw me,

2. That their hearts may be comforted, and † that being instructed in the love which they ought to have towards each other, they may be filled with the riches of a perfect understanding, to know the mystery of God our Father, and of Jesus Christ,

3. In whom ‡ are all the treasures of wisdom and knowledge, ‡ which have been hidden.

4. Now this I say to you, lest any man should impose upon you with § studied discourses.

† Ver. 2. We may also translate from the Greek, *being bound by the love.*

‡ Ver. 3. *Oth.* are hidden all the treasures, &c.

§ The following words of St. Paul seem to intimate, that by these hidden treasures of wisdom, we are to understand the gospel, which was a mystery hidden from all former ages. See above ch. i. v. 26.

§ Ver. 4. Instead of *sublimate*, which is in our Vulg. we read in the Latin edition annexed to the two MSS. of Clermont and St. Germain's, *subtilitate*, *i. e.* *subtile*, which better expresses the force of the Greek word, which signifies subtile and persuasive discourses, which have nothing but the appearance of reason.

¹ Cor. 5. 3. 5. For though I be absent from you, yet I am with you in my spirit, and I behold your ¹ good behaviour with joy, and the steadfastness of your faith in Jesus Christ.

6. Continue therefore to follow the doctrine of our Lord Jesus Christ, as you have received it;

7. ⁶ Being rooted in, and built upon him, strengthening yourselves in the faith ⁷ which hath been taught you, and ⁸ giving thanks for the progress which ye make therein.

8. Beware lest any man ⁹ seduce you by ¹ the vain reasoning of false philosophy, ² proceeding from the tradition of men, and founded only upon the first rudiments of an human knowledge, and not upon Jesus Christ.

9. For ³ in him dwelleth all the fulness of the Godhead bodily:

10. And from him cometh your fulness, he being the head of the principalities and powers.

11. By him also you have been circumcised, not with the circumcision of men; but with the circumcision of Jesus Christ, which hath stripped you ⁴ of your carnal bodies,

⁵ Ver. 5. L. order.

⁶ Ver. 7. St. Paul makes use of these two metaphorical expressions, to shew the Colossians that Jesus Christ ought to be the root and foundation of their doctrine.

⁷ L. according as you have been taught, *i. e.* receive no other doctrine than what you received from Epaphras.

⁸ L. abounding in him (Gr. *therein*) in thanksgiving.

⁹ Ver. 8. The verb in the Greek signifies, according to the grammatical sense, seize upon as a prey.

¹ L. by philosophy and false deceiving: the first Gnostics, even in the beginning, mixed several tenets of the platonic sect with the Christian religion; and this philosophy the apostle here calls *false deceit*.

² L. according to the tradition of men, and the rudiments of the world, *i. e.* this philosophy doth not come from God, but man, and is full of falsehood and uncertainty.

³ Ver. 9. *i. e.* he is really and truly God, and consequently from him alone proceedeth true wisdom. The word *bodily*, is here to be understood *solidly* or *truly*, with respect of shadows to bodies.

⁴ Ver. 11. We find in the vulgar Greek, *the body of the sins of the flesh*; but the word *sins* is not in several Gr. MSS. any more than in the Vulg. nor is it necessary for the sense: for by the word *flesh*, which St. Paul opposes to the spirit, he understands those evil appetites which incline men to sin, and which proceed from the flesh.

12. Having been buried with him in baptism, being also risen again with him by faith, ' which God, who hath raised him, hath given you;

13. So that when you were dead by your sins, and ' your uncircumcision, he hath quickened you with him, forgiving you all your sins.

14. Having blotted out the hand writing ' of the ordinances which was against us, making it of none effect, by fixing it to the cross.

15. ' He hath also spoiled principalities and powers, whom he hath led in triumph, as a spectacle to all the world, ' having vanquished them himself.

16. Let no man therefore condemn you for eating, or drinking, or in respect of holy days, new moons, or sabbath days.

17. For these were but a shadow of things to come; whereas Jesus Christ is the body.

18. Suffer not yourselves to be ' seduced by those who delight to ' humble themselves before angels, paying them

' Ver. 12. *L.* of the operation of God who hath raised him from the dead.

' Ver. 13. *i. e.* living, as Gentiles, in all kind of sins.

' Ver. 14. In all the Greek copies, and in the Syriac version, we read, *by the ordinances, or in the ordinances, i. e.* having abolished the antient law, which is here called, *the hand writing or obligation*, by the precepts of the gospel; for thus doth the word *decretum* or *dogma* properly signify in the Greek. See the epistle to the Ephesians, ch. 2. v. 15. The reading in the Vulg. may also be reconciled with the Greek text; for *the hand writing or obligation of the decree*, seems to be nothing more, than the hand writing which fixed us to the decrees and ordinances of the law: but the first sense is more natural.

' Ver. 15. *i. e.* having conquered the devils who reigned in the world, he led them in triumph.

' We may also translate from the Greek, *having vanquished them by the cross*, for the pronoun, *αυτου*, may refer to the word *cross*, which goes before. The most learned Greek commentators have followed this sense after Origen.

' Ver. 18. The author of the Vulg. hath rather expressed the meaning, than the grammatical sense, of the Greek verb, in which the commentators and interpreters are not agreed. We may translate literally, *a prize to be taken away*: now this prize was the gospel liberty. St. Paul represents to the Colossians, that being Christians, they ought not to subject themselves to a superstitious worship and vain ceremony.

' The Jews had introduced into their religion, several superstitions relating to the worship of angels, which were adopted by the first Gnostics. We also find, at this day, many of these superstitions in the most antient books of the Cabalists.

a super-

a superstitious worship, intruding into those things which they have not seen, being vainly puffed up with their thoughts, which are merely human.

19. And not adhering to the head, who holding all parts of the body joined and well bound together, giveth them a divine increase.

20. If therefore ye are dead, with Jesus Christ, ³ to the first rudiments of the world, why have you still the same thoughts, as if ye were not dead to them?

21. ⁴ Touch not, *they say to you*, taste not, eat not that.

22. However all these are things ⁵ which consume by use, and which are founded only upon the ordinances and imaginations of men,-

23. Which imaginations have nevertheless some appearance of wisdom, joined to a superstition, and an *affected* humility, ⁶ and a mortification of the flesh, not giving the body all the nourishment necessary for it.

³ Ver. 20. *i. e.* this superstitious worship, and these vain ceremonies invented by men. These superstitions were common both to the Jews and Gentiles, the former having borrowed some of them from the latter.

⁴ Ver. 21. The apostle introduces, as speaking, these false preachers of the gospel, who had joined to the Christian religion the superstitions of the Pythagorean philosophers, and certain appointments of the Jews concerning meats and drinks ;

the Rabbins having in this respect greatly refined upon the law of Moses.

⁵ Ver. 22. *Orb.* which cause the ruin of those who use them, because they wholly confide in them.

⁶ Ver. 23. We may translate more literally, *sparing not the body, and having no regard to the satisfying of the flesh.* St. Paul would shew the Colossians by these words, that true piety did not consist in these rigorous abstinences.

C H A P. III.

1. **I**F then ye be risen again with Jesus Christ, ¹ lift up yourselves towards heaven, where Jesus Christ sitteth at the right hand of God ;

¹ Ver. 1. *L.* seek the things which are above, *i. e.* live a heavenly life.

2. ² Let your affection be for heavenly things, and not for things on the earth.

3. For ³ ye are dead, and your life is hidden with Jesus Christ in God:

4. When Jesus Christ, ⁴ who is your life, shall appear, then shall ye appear ¹ glorious with him.

5. ⁵ Mortify therefore the members of your earthly *Eph. 5. 3.* bodies, fornication, uncleanness, impure affections, evil concupiscence, and covetousness, which is idolatry.

6. For these crimes doth the wrath of God fall upon unbelievers.

7. And ye committed them aforetime, when you lived in these disorders;

8. But now forsake all these things, anger, and all *Rom. 6. 4.* wrath, malice, reviling, and all filthy discourse. *Eph. 4. 22.*

9. Use not lying one to another; putting off the old *Heb. 12. 1.* man with his deeds; *1 Pet. 2. 1.*

10. Put on ⁷ the new man, which is renewed by knowledge, after the image of him that created him. *Col. 4. 2.*

11. ⁸ In this new creation there is no difference between the Jews and Gentiles, between the circumcised and the uncircumcised, the Barbarian and the Scythian, between bond and free; but ⁹ Jesus Christ is all in all.

12. Put on therefore, as the elect of God, holy and beloved, compassion, kindness, humility, ¹ modesty, patience.

² Ver. 2. *Oth.* think only on spiritual Jews, signifies created; so that Christianity and heavenly things. is, as it were, a second creation. St. Paul

³ Ver. 3. *i. e.* by your baptism you died here alludes to the first creation, and this with Jesus Christ, you have renounced knowledge, is the knowledge of the mysteries of this world, and live only for mysteries of the gospel.

⁴ Ver. 4. *i. e.* the author of your life. ⁵ Ver. 11. *i. e.* formerly the Jews only boasted of being the people of God: but in the Christian religion there is no difference, &c.

⁶ Ver. 5. *i. e.* renounce all sins, follow ⁹ *i. e.* the Christian Religion regards all mankind of whatever nation and quality.

⁷ Ver. 10. This new man is the Christian, and the word *renewed*, among the ¹ Ver. 12. Gr. gentleness.

13. Forbearing one another, pardoning your brother if you have any quarrel against him. Imitate the Lord, who forgave you :

14. But above all these things have charity, which is a ² perfect bond.

15. Let the peace ³ of Jesus Christ, to which you have been called as being but one body, ⁴ fill your hearts, and ⁵ make yourselves acceptable.

16. ⁶ Let the word of Christ dwell in you abundantly, filling you with wisdom. Teach and admonish one another ⁷ in psalms, hymns, and spiritual songs, singing praises to the Lord cheerfully with your whole heart.

^{1 Cor. 10. 31.} 17. Whatsoever ye do, in word or deed, do it in the name of our Lord Jesus Christ, giving thanks through him to God our Father.

^{Eph. 5. 22.} 18. Wives, submit yourselves to your own husbands, as it is fit in our Lord.

^{1 Pet. 3. 1.} 19. Husbands, love your wives, and be not bitter against them.

^{Eph. 6. 1.} 20. Children, obey your parents in all things, for this is well pleasing to the Lord.

^{Eph. 6. 4.} 21. Fathers, provoke not your children, ⁸ lest they be discouraged.

^{Titus 2. 9.} 22. Servants, obey in all things your masters according to the flesh, not only serving them while they overlook you, as if you only sought to please men ; but with an upright heart, and fearing God.

^{1 Pet. 2. 18.} 23. Whatsoever ye do, do it heartily, as doing it for the Lord, and not for men,

² Ver. 14. *L.* of perfection.

³ Ver. 15. *Gr.* of God ; but in some *Gr.* MSS. we read as in the *Vulg.*

⁴ *Oth.* reign or prevail in your hearts.

⁵ *i. e.* make yourselves well pleasing, and be thankful for the graces you have received ; *oth.* praise God, give thanks unto him.

⁶ Ver. 16. *i. e.* confirm yourselves more and more in the doctrine of the gospel, which is true wisdom.

⁷ See the epistle to the Ephesians, ch. 5. v. 19.

⁸ Ver. 21. *i. e.* lest they be cast down, and grow desperate.

24. Knowing ⁹ that he shall reward you with heaven,
 serve the Lord Jesus Christ:

25. For he that doeth wrong, shall be punished for *Rom. 2. 5.*
 the wrong that he doeth, ² God having no respect of
 persons.

⁹ Ver. 24. *L.* ye shall receive from the
 Lord the reward of inheritance.

¹ We may also translate from the Greek,
ye serve.

² Ver. 25. *L.* there is no accepting of
 persons before God, *i. e.* all are equal. But
 the words *before God* are not in the Greek,
 they seem to have been added in the Vulg.
 to make the sense the clearer.

CHAP. IV.

1. **M**Afters, ¹ render to your servants what in justice and *Luke 18. 1.*
 equity you ought, knowing that ye have the same *1 Thef. 5. 17.*
 master in heaven. *Eph. 6. 18.*
2 Thef. 3. 1.

2. Persevere and watch in prayer with thanksgiving.

3. Pray also all of you for us, that God may give us an
 entrance to preach his word, and to declare ² the mystery
 of Jesus Christ, for which I am in bonds;

4. And that I may publish it freely, as I ought.

5. Behaving yourselves wisely towards those who are *Eph. 5. 15.*
 not of the church, ³ redeeming the time.

6. ⁴ Let all your discourse be accompanied with grace,
 and seasoned with salt, that ye may be able to answer
 every man, as is fit.

7. You shall be informed of all that relates to me by
 our dearly beloved brother Tychicus, a faithful minister
 of the Lord, who serveth him with me.

8. I have sent him to you on purpose that he may
 know your estate, and that he may comfort your hearts.

¹ Ver. 1. It would be better to join this
 verse to the foregoing chapter, and to be-
 gin this at the 2d verse.

² Ver. 3. *i. e.* the gospel.

³ Ver. 5. See the epistle to the Ephe-
 sians, ch. 5. v. 16.

⁴ Ver. 6. *i. e.* when you converse with
 such as are not Christians, speak to them
 in a manner most likely to gain upon them,
 behaving yourselves however with wisdom
 and prudence.

9. He is accompanied with Onesimus, our faithful and beloved brother, who is your country-man. They shall inform you of all that has happened here.

10. Aristarchus, who is my fellow-prisoner, and ¹ Mark, cousin of Barnabas, salute you. ² If this last, ³ upon whose account you have been writ to, come to you, receive him well.

11. Jesus, surnamed ⁴ Justus, saluteth you also: they are Jews by birth, and ⁵ they only labour with me for the kingdom of God: they have been my consolation.

12. Epaphras, a servant of Jesus Christ, who is of your city, saluteth you: ¹ he applies himself continually to prayer for you, that ² ye may persevere in perfection, and may always fulfil the will of God.

13. For this I testify to you of him, ³ that he labour-eth greatly for you, and for those of Laodicea, and Hierapolis.

¹ Tim. 4. 11. 14. Our dear brother ⁴ Luke, the physician, and Demas, salute you.

15. Salute our brethren of Laodicea, and Nymphas, and the church which is in his house.

16. When this letter has been read among you, cause that it be read also in the church of Laodicea, and that likewise That of the ¹ Laodiceans be read to you.

17. More-

¹ Ver. 10. Some confound this Mark with St. Mark the evangelist. See the Acts of the apostles, ch. 12. v. 12.

² i. e. Barnabas; some nevertheless believe that St. Paul speaks of Mark.

³ L. touching whom ye received commandments.

⁴ Ver. 11. This is a Roman name; many Jews had at that time two names. Thus did St. Paul, who had the name of *Saul* among the Jews, call himself *Paul* among the Romans, and other Gentiles.

⁵ viz. Mark and Jesus.

¹ Ver. 12. We find literally in the Greek *labouring for you continually in prayer*; which the author of the Vulg. has explain-

ed by the word *sollicitus*, meaning, that he constantly applied himself, praying diligently for their salvation, out of his fear lest they should not persevere in the Christian religion.

² i. e. ye may be steadfast and constant in the doctrine of the gospel, whereof ye have a thorough knowledge.

³ Ver. 13. Gr. he hath much zeal for you; but we read in some Greek MSS. as in the Vulg.

⁴ Ver. 14. All the ancient believe, that St. Paul speaks of St. Luke the evangelist, who was a native of Antioch.

⁵ Ver. 16. i. e. written from Laodicea: for in all the Greek copies, and in the Syrian

17. Moreover, charge Archippus that he takes care to acquit himself of the ministry which he hath received, for the love of the Lord.

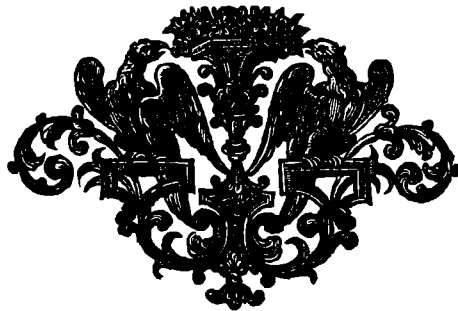
18. ⁶ I add my salutation with my own hand. Remember my bonds. Grace be with you. Amen. *

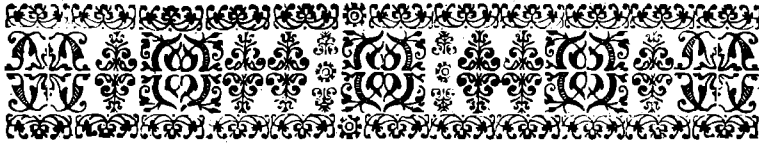
Syriac version, we find *ἐκ Λαοδικείας*; however, we read in the Latin edition annexed to the antient Greek MS. of St. Germain, *Laodiceam*, as if St. Paul had written an epistle to the Laodiceans; and indeed some authors reckon fifteen epistles of this apostle; but the Greek of this old copy agrees with the vulgar Greek; and Theodoret had reason to reject as spurious the Greek epistle to the Laodiceans, which

was handed about in his time. The Latin fragment published under the same title of the *epistle to the Laodiceans*, is a manifest forgery.

⁶ Ver. 18. *L.* the salutation, by the hand of me Paul.

* At the end of this epistle in most of the Greek copies we read, that *it was written to the Colossians* from Rome, and sent by Tychicus and Onesimus.





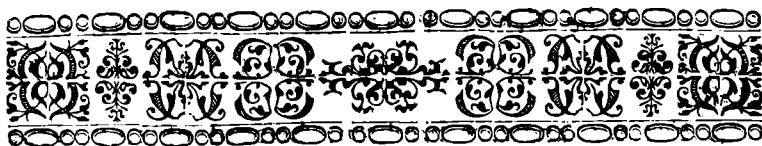
T H E
P R E F A C E
T O T H E
First EPISTLE of St. *PAUL*
T O T H E
T H E S S A L O N I A N S.



T. Paul being the first who had converted a great number of the inhabitants of Thessalonica, the metropolis of Macedonia, ever after took a great deal of care of them. Wherefore understanding that they had suffered great persecutions from the Jews, and not being able to leave Corinth, where he then was, he sends his disciple Timothy
to


to them to comfort them, and strengthen them in the faith. He commends their zeal and constancy, and thanks God for the sincere affection which they had shewn towards the Gospel; and then concludes, as usual, with giving them some moral precepts, to which he joins some points of doctrine relating to the resurrection.





THE
FIRST EPISTLE
OF
St. P A U L
TO THE
THESSALONIANS.

CHAP. I.

1.  PAUL, Silvanus, and Timotheus, unto the church of Theffalonica, *which is* in God *our* Father, and in *our* Lord Jesus Christ, grace and peace be with you ¹.

2. We give thanks to God always for you all, making mention of you without ceasing in our prayers.

3. And remembering in the sight of God, who is our Father, ² the work of your faith, of your labours and

¹ Ver. 1. *From God our Father, and our Lord Jesus Christ,* is added in the Greek ; but these words are not in the Syriac version any more than in the Vulg.

² Ver. 3. *i. e.* your faith, the charity which have brought forth such good fruit.

love,

love, and the firmness of your hope in our Lord Jesus Christ.

4. For we know, ³ brethren, beloved of God, your election.

5. For our preaching of the Gospel to you was not in words only ; but it was also accompanied ⁴ with the power of the Holy Ghost, ⁵ and a fulness of grace. Ye yourselves know ⁶ what we did for your salvation while we were among you :

6. And ye have been followers of me, *and followers* of the Lord, having received the gospel amidst much affliction, with a joy *which proceeded* from the Holy Ghost.

7. So that ye have been examples to all that believed in Macedonia and Achaia :

8. For from you hath ⁷ the word of the Lord sounded out, not only in Macedonia and Achaia, but also in every place ⁸ your faith to God-ward is spread abroad ; so that we need not to speak of it.

9. Because every where they report in what manner ye received us, when we came unto you, and how ye turned to God from idols, to serve the living and true God,

10. And to wait for his Son Jesus from heaven, whom he raised from the dead, and who ⁹ hath delivered us ¹⁰ from the wrath to come.

³ Ver. 4. *Oth.* my beloved brethren, that you have been elected by God.

⁴ Ver. 5. *i.e.* miracles, and both the outward and inward gifts of the Holy Ghost.

⁵ *L.* of much fullness. Thus doth the author of the Vulg. often interpret the word in the Greek, which we may also translate, *a full persuasion.*

⁶ *L.* what we have been for the love of you.

⁷ Ver. 8. *i.e.* the doctrine of the gospel.

⁸ *i.e.* the profession you make of the Christian religion.

⁹ Ver. 10. Gr. who delivereth us, *i.e.* who shall deliver us.

¹⁰ *i.e.* from the everlasting punishment which God shall inflict upon the wicked.

CHAP. II.

1. **F**OR ye yourselves know, brethren, that our coming to you was not without fruit.

2. And ye are not ignorant, that notwithstanding we had just before suffered, and been shamefully entreated at Philippi, trusting in our God, we preached his gospel to you without fear amidst many ¹ crosses.

3. For there was neither ² error, nor ³ uncleanness, nor deceit, in the instructions which we gave you.

4. But as we were judged worthy of God to be put in trust with the preaching of the gospel, so do we publish it, not to please men, but him only who knoweth the bottom of our hearts.

5. For never did we use flattering words, as ye know : God is witness that we did not aim at our own interest.

6. Nor of men sought we praise, neither of you, nor of any other.

7. Although we had power, as the apostles of Jesus Christ, to live at your expence, we behaved ourselves among you ⁴ as children, and as a mother who cherisheth her children.

8. Having therefore so great an affection for you, we were willing to have given you, not the knowledge of the gospel of God only, but also our own life, so dear were ye unto us.

9. For ye remember, brethren, our labour and travel, ^{Act. 20. 34} and how we laboured night and day, that we might not be ^{1 Cor. 4. 12.} ^{2 Thes. 3. 8.}

¹ Ver. 2. The Greek word signifies literally *combats*. St. Paul had a great number of adversaries who resisted him.

² Ver. 3. *Orth.* imposture; so doth the word literally signify in the Greek.

³ *i. e.* we have preached to you pure and sound doctrine.

⁴ Ver. 7. According to the vulgar Greek we should translate *gently*; but some anti-

ent Gr. MSS. confirm the reading in the Vulg. which is also supported by the ancient Gr. MS. in the [French] king's library, which hath the Scholia annexed, under the name of St. John of Damascus, and by the Greek text printed with the Scholia of Oecumenius; the meaning is, *gentle and peaceable as children*.

chargeable to any of you, when we preached the gospel of God unto you.

10. Ye are our witnesses, and God also, how holily, justly, and unblameably we have lived among you who have received the faith.

11. Ye are not ignorant how we exhorted and comforted every one of you, as a father doth his children.

12. We conjured you to live ' worthy of your vocation, God having called you to his kingdom, and his glory.

13. And for this cause also thank we him without ceasing, in that when we taught and preached his word to you, ye received it not as the word of men; but as it is in truth, the word of God, which worketh in you that have believed.

14. For ye, brethren, became followers of the churches of God, which in Judea believe in Jesus Christ, having suffered the same evils of your own country-men, as they have of the Jews,

15. Who even killed the Lord Jesus and the ⁶ prophets; who have also persecuted ' us; who please not God, and are enemies to all men,

16. And who, heaping sin upon sin, forbid us to speak to the Gentiles concerning their salvation; for the wrath of God is for ever fallen upon them.

17. But we, brethren, who have been absent from you for a short time, having you always in our minds, wished more abundantly to see you with great desire:

18. So that we would have come unto you, even I Paul *did so intend* more than once; but Satan hindered us.

19. What is the cause of our hope, of our joy, and of the crown wherein we may glory? Is it not ye who shall be so in the presence of our Lord Jesus Christ in the day of his coming.

20. For ye are our glory and our joy.

³ Ver. 12. *L.* worthy of God.
⁶ Ver. 15. Gr. their own prophets; but the Vulg. agrees with some ancient MSS.
⁷ Gr. you; but we read in the ancient MS. of Alex. and in the Syriac version as in the Vulg.

C H A P. III.

1. **W**herefore being impatient to hear of you, we chose to be left at Athens alone,

2. And sent Timotheus, our brother and minister of God in the gospel of *Jesus* Christ, to strengthen you, and exhort you to continue stedfast in the faith ;

3. That no man should be moved by the persecutions which we suffer ; for ye know that we are appointed thereunto.

4. And even when we were with you, we told you before that we should suffer tribulation ; which hath come to pass, as ye know.

5. Therefore not being able any longer to forbear, I sent him to know the state of your faith, fearing lest the ² tempter should have tempted you, and our labour have become vain.

6. But Timotheus, whom we sent to you, being now returned, hath brought us good tidings of your faith and charity, and the affection wherewith you always remember us, and that ye greatly desire to see us, as we also desire to see you.

7. And this, brethren, hath comforted us in all our affliction and distress, that ye have kept the faith.

8. For now ye revive us, if ye stand fast in our Lord.

9. And what thanks ought we not to render to our God for you, for all the joy wherewith ye cause us to joy before him ?

10. We beseech him earnestly night and day that we may see you again, ³ that we may render your faith more perfect.

¹ Ver. 2. *And who laboureth with us* is added in the Greek ; but these words are not in the antient Gr. MS. of Alex.

² Ver. 5. *i. e.* the devil, who is called *the tempter* in St. Matth. ch. 4. being the enemy of mankind, whence he is called *satan*.

³ Ver. 10. *L.* that we may accomplish that which is lacking in your faith.

11. May God our Father and our Lord Jesus Christ be pleased to direct our way towards you,

12. And the Lord make you to increase and abound more and more in love one towards another, and towards all men, making it equal to that which we have for you,

13. That your hearts may be established unblameable in holiness before God our Father, in the day when our Lord Jesus Christ shall appear with all his saints. * Amen.

* Ver. 13. The word *Amen* is not in the Greek, except it be in the antient MS. of Alex. in one of England, and in the two antient MSS. of Clermont and St. Germain. It is certain that this word is not always placed at the end of a discourse, as may be proved by many instances in the Jewish prayers.

C H A P. IV.

1. **F**urthermore we beseech you, brethren, and intreat you by the Lord Jesus Christ to follow, as to your behaviour (that ye may be pleasing to God) the instructions which ye have received of us, ¹ that ye may perfect yourselves more and more.

Rom. 12. 2. 2. For ye know what precepts I gave you from Jesus
Eph. 5. 27. Christ.

3. It is the will of God that ye should be holy, abstaining from fornication.

4. And that every man should ² use his body as a vessel of sanctification and honour.

5. Not following the ³ inordinate lusts of his flesh, as the Gentiles, who know not God.

6. Let no man injure his brother, or defraud him in any

¹ Ver. 1. *L.* that ye may abound more and more; there is nevertheless some difference as to this verse between the Latin and the vulgar Greek, where we do not read these words, *sic & ambuletis*; so that according to this reading we should translate, *and we beseech you by the Lord Jesus, that having learned of us how you ought to behave yourselves, that ye may be well*

pleasing to God, that you would perfect yourselves therein more and more.

² Ver. 4. *L.* know how to possess his vessel in sanctification and honour. By the word *vessel* some understand *the wife*, as if this related to the behaviour of the husband towards the wife; but it is more natural to explain it of the man himself.

³ Ver. 5. *L.* the lust of concupiscence.
matter,

matter, because the Lord avengeth such crimes as we have already told you, and declared from him.

7. For God hath not called us unto uncleanness, but unto holiness.

8. He therefore that despiseth these admonitions, despiseth not man, but God, who hath also given us his Holy Spirit.

9. As touching the love which ye ought to have for the brethren, ye need not that I write unto you; for ye have been taught of God to love one another.

10. And this ye do towards all our brethren in Macedonia: but we beseech you, brethren, to become more and more perfect;

11. To study to be quiet, and to employ yourselves each of you about your own business, ⁴ to labour with your own hands, as we commanded you, to behave yourselves honestly towards them that are not Christians, and not to covet what is another's.

12. Now I would not have you be ignorant, brethren, concerning the dead, that ⁵ ye sorrow not as others that have no ⁶ hope.

13. For if we believe that Jesus died, and rose again, we ought also to believe that God ⁷ will raise them who died in Jesus, *that they may be with him.*

14. For we declare unto you in ⁸ the name of the Lord, ^{1 Cor. 15.} that ⁹ we who are alive, and shall be upon the earth at his ²³ coming, shall not prevent those who are dead.

15. For the Lord himself shall descend from heaven, when he hath given the signal by the voice of an arch-

⁴ Ver. 11. This is chiefly to be understood of those who have nothing to live upon. St. Paul would not have them run about from place to place to beg. See the following epistle, ch. 3. v. 10, 11, 12.

⁵ Ver. 12. *i. e.* weep not after their death, as if they had wholly perished.

⁶ *i. e.* hope of another life after this.

⁷ Ver. 13. *L.* will bring them with him,

i. e. with Jesus Christ; the sense is, he will raise them as he did Jesus Christ, to eternal life.

⁸ Ver. 14. *L.* in the word; *oth.* having learnt it from the Lord.

⁹ St. Paul would only shew by this expression, propounding himself for an example, that all men shall be raised together.

angel, and by ¹ a trump of God, and they who are dead in *Jefus Chrift*, shall rise ² first.

16. Then we who are alive, and shall be upon the earth, shall be caught up together with them in the clouds to meet *Jefus Chrift* in the air, and ³ fo shall we ever be with the Lord.

17. Wherefore comfort one another ⁴ by thefe words.

¹ Ver. 15. The voice of the archangel is compared to the trumpet which shall found from God. This is a metaphorical expreffion: the word *God* may alfo fignify which shall make a great noife; an hebraifm.

² Gr. in the first place.

³ Ver. 16. *i. e.* we shall always dwell in heaven with *Jefus Chrift*.

⁴ Ver. 17. *i. e.* by what I have juft told you.

C H A P. V.

1. **A**S to times and feafons, ¹ ye need not, brethren, that I write unto you :

² *Pet.* 3. 10. 2. For yourselves know well that the day of the Lord
³ *Apoc.* 3. 3. shall come as a thief in the night :
⁴ *Ch.* 16. 15.

3. For when they shall fay, all is in peace and fafety, then shall fudden deftruction come upon them, and pains, as travail upon a woman with child, and they shall not be able to efcape.

4. But ye, brethren, ² who are not in darknefs, ye shall not be overtaken by that day as by a thief :

5. For ye are ³ enlightened with the light of the day ; we are not in the darknefs of the night.

6. Therefore let us not fleep, as do others ; but let us watch, and be fober :

7. For thofe who fleep, fleep in the night ; and they that be drunken, are drunken in the night.

¹ Ver. 1. *viz.* of the coming of *Jefus Chrift*.

² Ver. 4. *i. e.* in ignorance ; ye know the will of God, and therefore cannot be furprized.

³ Ver. 5. *L. children of the light, and children of the day.*

8. But

8. But let us, who are *enlightened* by the day, be sober: *If. 59. 17.*
let us put on faith and charity as a breastplate, and for a *Eph. 6. 14.*
helmet the hope of salvation. *17.*

9. For God hath not ⁴ appointed us unto wrath, but to obtain salvation through Jesus Christ our Lord,

10. Who died for us, that whether we wake or ⁵ sleep, we might live with him.

11. Wherefore, brethren, comfort yourselves together, and edify one another, as also ye do.

12. Now we beseech you, brethren, consider them that labour among you, ⁶ who are over you in the Lord, and instruct you.

13. Love them highly for their ⁷ work's sake, and live in peace ⁸ with them.

14. We beseech you also, brethren, to reprove ⁹ unquiet spirits, to comfort those who want courage, support the weak, and to be patient towards all men.

15. Be careful that no man render evil for evil; but *Pro. 17. 13.*
ever seek to do good to your brethren, and to all others: *Eccl. 20. 22.*

16. ¹ Be always cheerful. *Ro. 12. 17.*

17. Pray without ceasing. *1 Pet. 3. 9.*

18. In every thing give thanks; for this is the will of *Ecc. 18. 22.*
God, ² through Jesus Christ. *Luk. 18. 1.*

19. Quench not the ³ spirit. *Col. 4. 2.*

⁴ Ver. 9. *i. e.* God did not call us to the gospel, to destroy us.

⁵ Ver. 10. *i. e.* in whatsoever state we be, whether dead or living.

⁶ Ver. 12. *i. e.* the bishops and priests.

⁷ Ver. 13. *L.* by reason of their works, *i. e.* of their ministry; since they labour for your salvation.

⁸ Gr. among yourselves; but in the time of Theophylact, there were some Greek copies which agreed with our Vulg. and this reading is supported by the Syriac interpreter.

⁹ Ver. 14. The Greek word signifies literally, *those who are disorderly*, oth. *those who do not do their duty.*

¹ Ver. 16. *i. e.* be not cast down whatever adversity befalls you, always preserve an evenness of temper.

² Ver. 18. *L.* in Jesus Christ, which may be joined to the preceding word *will*; but, as here mention is made of prayers and thanksgivings which ought to be offered to God, I believe the meaning of St. Paul is, that we should direct our prayers to God through Jesus Christ, who is our mediator.

³ Ver. 19. *i. e.* the gifts of the Holy Ghost; which St. Paul compares to a fire, which becomes extinct when it is not supplied with fuel.

20. ⁴ Despise not prophecies.

21. But ⁵ proving all things, hold fast that only which is good:

22. Reject every thing that appears to be evil.

23. May he who is the God of peace, give you perfect holiness, that your spirit, soul, and body may be preserved altogether blameless to the coming of our Lord Jesus Christ.

1 Cor. 1.9. 24. Faithful is he that hath called you; who also ⁶ will accomplish *your hopes*.

25. Brethren, pray for us:

26. Greet all our brethren with an holy kiss.

27. I conjure you by the Lord, to cause this epistle to be read to all our holy brethren.

27. The grace of our Lord Jesus Christ be with you. Amen *.

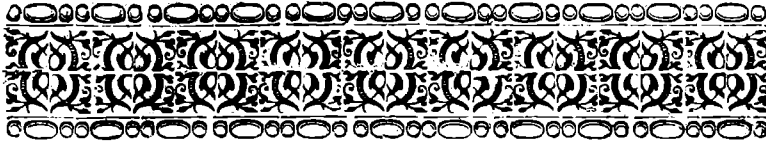
⁴ Ver. 20. *i. e.* especially esteem the gift of prophecy. See the first epistle to the Corinthians, ch. 14. v. 1.

⁵ Ver. 21. *i. e.* according to St. Chrysostom, believe not lightly the prophets and the interpreters of the mysteries of our religion: examine what they say, and separate the truth from falsehood.

⁶ Ver. 24. *L.* shall do, *i. e.* shall give you all that he hath promised.

* We read in most of the Greek copies, this epistle *was written from Athens*; but many believe that it was written from Corinth.





THE
P R E F A C E
TO THE
Second EPISTLE of St. *PAUL*
TO THE
THESSALONIANS.



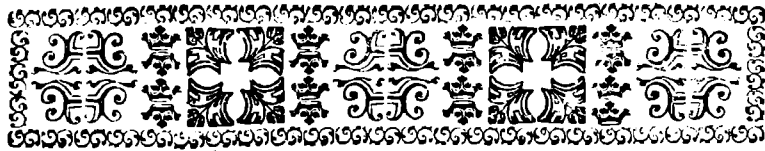
T. Paul in this epistle commends the Thessalonians for their perseverance in the Christian religion, giving thanks to God for the constancy which they had shewn amidst the persecutions and tribulation which they had suffered for the gospel. He speaks to them of the coming of Jesus Christ, who shall cause them to enjoy eternal rest with the saints; whereas their persecutors shall be punished with eternal death. Now the report of the last coming of Jesus Christ, having terrified many, who thought that the day approached, St. Paul, to
5 K *comfort*

802 PREFACE to the II^d of THESSALONIANS.

comfort them, and put a stop to the disorders which this caused in their churches, declares that this day was not so near as some would persuade them, and that Antichrist must first come, and be overthrown by Jesus Christ. After which, he earnestly exhorts them to persevere in the doctrine which had been taught them: and lastly, proceeds, as usual, to moral precepts. He exhorts them chiefly to avoid idleness, and not merely out of curiosity to intermeddle with other mens matters, and rather to labour with their own hands, than to be burthensome to their neighbour.




T H E



THE
SECOND EPISTLE
OF
St. P A U L
TO THE
THESSALONIANS.

CHAP. I.

1.  AUL, Silvanus, and Timotheus, to the church of Thessalonica, *which is* in God our Father, and in Jesus Christ our Lord,
2. Grace and peace be with you from God our Father, and our Lord Jesus Christ.
3. We are bound to thank God always for you, brethren, and it is meet that we should do so, because that your faith increaseth continually; your charity towards each other augmenteth more and more.

4. Which maketh us ourselves to glory, in the churches of God, for your patience and faith, and all the afflictions and tribulations that ye endure.

5. Whereby is known the just judgment of God, so that ye are counted worthy of his kingdom, for which ye suffer;

6. The justice of God being concerned to recompence tribulation to them that trouble you.

7. And to you who are afflicted, rest with us, when the Lord Jesus from heaven shall appear, with a mighty company of his angels,

8. In flaming fire, to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9. Who shall be punished with everlasting destruction by the Lord, full of glory and power,

10. When he shall come to be glorified in his saints, and to be admired by all them who have believed, as ye who have received our testimony concerning that day.

11. Wherefore also we pray God always for you, that our God would make you worthy of his calling, and fulfil all good designs in you by his power, and the work of your faith;

12. That the name of our Lord Jesus Christ may be glorified in you, and that ye may be glorified in him by the grace of our God, and our Lord Jesus Christ.

* Ver. 5. *L.* as an example of the justice, &c. *i.e.* which manifestly sheweth that God, who is just, will cause you to triumph after so many fights.

* Ver. 7. *L.* with the angels of his might.

* Ver. 9. *L.* from the Lord, and from the glory of his power.

CHAP. II.

1. **N**OW we beseech you, brethren, by the coming of our Lord Jesus Christ, and by the re-union which we shall have with him ¹;

2. ² Not to forsake your belief lightly, and not to be terrified on pretence of any ³ prophecy, ⁴ or report, or letter, as from us, as if the day of the Lord was at hand.

3. Suffer not yourselves, by any means, to be seduced; ^{5ph. 5. 6.} for before that day ⁶ apostacy must happen, and ⁶ the man of sin be revealed, ⁷ that man of perdition.

4. ⁸ That enemy who shall exalt himself above ⁹ all that is called God, and that is worshipped, ¹ so that he will cause himself to be placed in the temple, ² desiring to pass for God.

5. Remember ye not, that while I was yet with you, I told you these things?

6. And ye know now, what withholdeth him who shall appear in his time.

7. For the ³ mystery of iniquity ⁴ beginneth to work,

¹ Ver. 1. *viz.* at his coming, when all men shall appear together before him.

² Ver. 2. *Orb.* not easily to be shaken in your opinions, *i. e.* in the doctrine which we have taught you.

³ *L.* spirit: there were at the same time false preachers, who affirmed that they were inspired by God.

⁴ *L.* word, discourse: false reports, and even forged letters, were spread abroad, under the name of St. Paul.

⁵ Ver. 3. *i. e.* the greater part of the Christians forsake their religion.

⁶ *i. e.* that wicked and sinful man.

⁷ *L.* son of perdition, *i. e.* who shall perish miserably.

⁸ Ver. 4. *L.* who opposeth himself; *viz.* to God: the word *satan* hath the same signification.

⁹ *Gr.* whosoever is called God.

¹ *L.* so that he will sit; but the word *to sit*, signifies here, *to be put or placed*.

² The Greek addeth, *as God*; but we do not read these words in some *Gr. MSS.* any more than in the *Vulg.*

³ Ver. 7. *i. e.* this concealed iniquity.

⁴ *L.* already worketh, *viz.* by his fore-runners: there were, even at that time, some seeds of that impiety which should be under Antichrist.

only ⁵ he, who now letteth, withholdeth him till he himself be destroyed.

11. 4 8. And then shall that wicked one appear, whom the Lord Jesus Christ shall slay with ⁶ his bare word, he shall bring to nothing with the brightness of his coming.

9. He, who working by satan, must come with all kind of power, with lying signs, and lying miracles,

10. And with all illusions which shall incline those to unrighteousness who ⁷ are to perish, because they have ⁸ not received and loved the truth, that they might be saved. For this cause God ⁹ shall suffer them to fall into an error which shall make them believe a lye.

11. So that they, who, instead of believing the truth, have consented to unrighteousness, shall be condemned.

12. As for us, brethren, beloved ¹ of God, we are bound to thank him always for you, because he chose you ² first, that ye might be saved, sanctifying you by his spirit, and giving you the ³ true faith.

13. Whereunto he hath also called you by our preaching, that ye might obtain the glory of our Lord Jesus Christ.

14. Be therefore constant, brethren; keep ⁴ the doctrine which ye have been taught by me, either by word, or our letter.

⁵ These words are very obscure. St. Jerome, and before him Tertullian, have explained them of the Roman empire, as if antichrist was not to come till that empire was destroyed.

⁶ Ver. 8. *L.* the breath of his mouth.

⁷ Ver. 10. *L.* do perish.

⁸ *L.* have not received the love of the truth, *i. e.* the truth of the gospel which God was pleased to reveal to mankind.

⁹ We find literally, *shall send them an operation of error, that they may believe a lye, i. e.* according to the most learned Greek commentators, shall suffer them to fall into error, so that having forsaken the truth, they shall believe a lye.

¹ Ver. 12. Gr. of the Lord; but in the two ancient MSS. of Clermont and St. Germain's we read as in the Vulg.

² *L.* the first fruits, *i. e.* that ye may be the first and chief fruits. The author of the Vulg. might probably read in the Greek, *ἀρχαῖον*, as we find in a MS. of England; whereas we find in the vulgar Greek, *ἀπ' ἀρχῆς*, *i. e.* from the beginning; we read in the same sense, *ab initio*, in the Latin annexed to the two ancient Gr. MSS. of Clermont and St. Germain's.

³ *L.* the truth of the faith, *i. e.* the knowledge of the gospel.

⁴ Ver. 14. *L.* the traditions which ye have learned.

15. Our Lord Jesus Christ, and God our Father, who hath loved us, and given us everlasting consolation, and good hope through his grace,

16. Comfort your hearts, and stablish you in every kind of good work, and good doctrine.

C H A P. III.

1. **N**OW, brethren, pray for us, that the word of the Lord may be spread abroad, and be revered ^{Eph. 6. 19.} ^{Col. 4.} every where, even as it hath been by you,

2. And that we may be delivered from ¹ troublesome and wicked men, for all have not *the gift of faith*;

3. But ² God, who is faithful, shall strengthen and ³ defend you against the evil *spirit*.

4. The confidence which we have in our Lord touching you, persuadeth us that ye do, and will do, all which we command you.

5. The Lord direct your hearts ⁴ into the love of God, and the patience of Jesus Christ.

6. Now we command you, brethren, in the name of our Lord Jesus Christ, to separate yourselves from every brother ⁵ that followeth not the way of life, and ⁶ doctrine which we have taught them.

7. For ye yourselves know how ye ought to follow us, for being among you, ⁷ we did nothing to disturb any one,

¹ Ver. 2. *i. e.* who endeavour only to hurt others.

² Ver. 3. Gr. the Lord; but in the ancient MS. of Alex. and in the two of Clermont and St. Germain's we read as in the Vulg.

³ L. shall keep you from the evil, or the evil one: the expression *evil one*, is often taken in scripture for the devil.

⁴ Ver. 5. We may also translate, according to the Greek, *inclining them to the love of God, and patience, i. e.* to wait with patience for the coming of Jesus Christ.

⁵ Ver. 6. L. who walk disorderly.

⁶ L. the tradition which they have received from us.

⁷ Ver. 7. L. we were not troublesome; the word, in the Greek, signifies literally, *disorderly*: this is a metaphorical expression, taken from soldiers who leave their ranks. St. Paul represents to the Thessalonians, that he has done nothing disorderly: our Latin interpreter had more regard to the sense, than the proper signification of the Greek word.

8. Neither

Acts 20. 34

1 Cor. 4. 12.

1 Thes. 2. 9.

8. Neither did we live at any man's expence, but wrought with labour day and night, that we might not be chargable to any of you ;

9. ⁸ Not because we have not power ; but because we would make ourselves an ensample unto you, that ye may follow us.

10. For even when we were with you, we said to you ; That he who would not work, should not eat.

11. We hear that there are some among you ⁹ who disturb others, and working not all, are busy-bodies :

12. Now them that are such, we command and beseech by our Lord Jesus Christ, ¹ to be quiet, and live by their labour.

Gal. 6. 9. 13. But ye, brethren, be not weary in ² well-doing.

14. If any one obey not what we write to you in this epistle, ³ note that man, and have no company with him, that he may be ashamed :

15. Yet count him not as your enemy, but ⁴ reprove him as your brother.

16. I beseech the Lord of peace, to give you his peace always, ⁵ and in all places. The Lord be with you all.

17. I add my salutation with my own hand ; this is my sign in all my epistles ; so I write.

18. The grace of our Lord Jesus Christ be with you all. Amen *.

¹ Ver. 9. *i. e.* I might, as a preacher of the gospel, require of you the necessities of life.

² Ver. 11. The Greek signifieth literally, *walk disorderly*. See above, v. 7.

³ Ver. 12. *i. e.* not to run from place to place, but to continue in their houses.

⁴ Ver. 13. *i. e.* nevertheless assist your neighbour, and bestow alms.

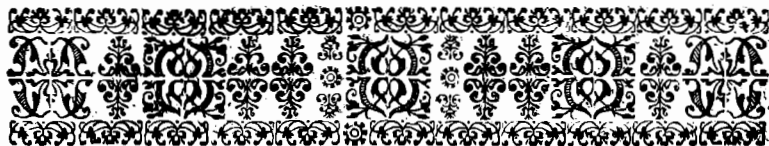
⁵ Ver. 14. *i. e.* inform against him.

⁶ Ver. 15. We may also translate, ac-

cording to the Greek, literally, admonish him.

⁷ Ver. 16. Gr. by all means ; but in the Greek and Latin of the two MSS. of Clermont and St. Germain's we read as in the Vulg. Beza himself, and Piscator, prefer this reading to the vulgar Greek.

* We read in most of the Greek copies, that this *second letter to the Thessalonians* was writ *from Athens*. But it is more probable, that it was writ from Corinth as well as the first.



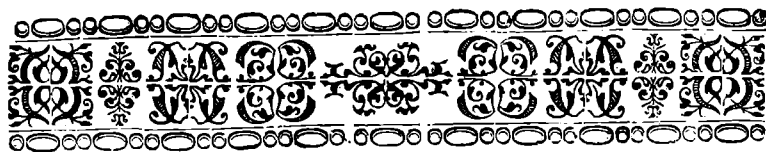
THE
P R E F A C E
TO THE
First EPISTLE of St. PAUL
TO
T I M O T H Y.



HIS epistle, which St. Paul writes to his faithful disciple Timothy, is full of excellent precepts for the ministers of the Gospel in particular, and the faithful in general. Herein we see what qualifications are chiefly required in those who are promoted to the episcopacy, and other dignities in the church, and the several rules which they are to observe,


serve, both as to the government of their churches, and their private conduct. As most of the new converted Jews retained something of what they had learned in the synagogues, the Apostle earnestly exhorts Timothy to preserve the doctrine of the Gospel pure and unmixed, and not to suffer it to be corrupted by Jewish traditions, full of fables and unnecessary questions.





T H E
F I R S T E P I S T L E
O F
S t . P A U L
T O
T I M O T H Y .

C H A P . I .

1.  AUL, an apostle of Jesus Christ, by the commandment of God our Saviour, and Jesus Christ ¹ our hope,
2. To Timothy, my ² beloved son in the *Acts 16. 1.* faith: grace, mercy, and peace *be with you,* from God our Father, and Jesus Christ our Lord.
3. As I have already ³ besought thee to stay at Ephesus, when I went into Macedonia, *I also beseech thee* to charge some to teach no doctrine contrary to ours;

¹ Ver. 1. *i. e.* on whom we build all our hope.

² Ver. 2. Gr. my true son.

³ Ver. 3. The word in the Greek signifies also *exhort.*

¹Tim. 4. 7.²Tim. 2. 23

Tit. 3. 9.

4. And not to give heed to ^a fables, and endless ^a genealogies, which rather occasion disputes, than ^a edify us in the faith which God requires of us.

5. Now the end of the commandment is charity, out of a pure heart, a good conscience, and faith unfeigned.

6. Some having turned aside from this way, have fallen into vain discourses :

7. They desire to be thought teachers of the law, understanding neither what they say, nor whereof they affirm.

Rom. 7. 12.

8. Now we know that the law is good, when a good use is made of it.

9. I know that ⁷ the law is not for the righteous man, but for the wicked and disobedient, for the ungodly and sinners, for impure and impious, for parricides and man-slayers :

10. For whoremongers, for sodomites, ^a for those who sell men whom they have stolen, for liars, for perjured persons, and all whose lives are contrary to sound doctrine :

11. Which is according to the ⁹ glorious gospel of God

^a Ver. 4. The converted Jews could not forbear mingling their traditions with the Christian religion. St. Paul calls these traditions *fables*, because they were invented by their doctors.

^b The Jews had at that time great disputes concerning their genealogies. Each family had their books of genealogies; but these books not being preserved during their captivity, this occasioned great disputes among them.

^c Instead of the word *edification*, which is in our Vulg. and in the vulgar Greek, St. Chrysostom read *economy*, or *dispensation*, and he has been followed by all the other Greek commentators, and even by Rob. Stephens, who hath retained this reading in his Greek edition after the Cardinal Ximenes. But Beza in this place hath preferred the reading in our Vulg. which is also confirmed by the antient Syriac version.

^d Ver. 9. *i. e.* had men continued in the righteousness which God bestowed on the first man, they would not have stood in need of a law to deter them from wickedness. The righteous man doth not need to be admonished by the law, his reason sheweth him what he is to pursue, and what to avoid. Before the law there were good men, who carefully observed what it prescribes for the avoiding of sin. We may also translate, as if there were an hebraism here, *the law is not against the righteous, but against the wicked, against those, &c.* instead of *for*, putting every where *against*.

^e Ver. 10. Thus doth the word *plagiarum* signify which is in the Vulg. and which very well expresses the word in the Greek. Mention is made of this crime both in the law of Moses, and in the Roman law.

^f Ver. 11. *L.* of the glory of the blessed God, *i. e.* which maketh the name of God glorious throughout the earth.

infinitely

infinitely happy, the dispensation whereof was committed to me.

12. I give thanks to Jesus Christ our Lord, who hath strengthened me, for that he counted me faithful, making me his minister;

13. I, who was before a blasphemer, a persecutor, and injurious; but I obtained mercy of God, because I was then ignorant, not having the faith,

14. And the grace of our Lord was exceeding abundant in me with faith and love, which is ¹ in Jesus Christ.

15. This is certain, and we ought thoroughly to believe ^{Mat. 9. 13.} it, that Jesus Christ came into the world to save sinners, of whom I am the greatest.

16. But I obtained mercy of God, that in me Jesus ^{Mar. 2. 17.} Christ should first shew forth his great long-suffering, and that I might be a pattern to them who shall believe in him for the obtaining everlasting life.

17. Unto God only, the King ² eternal, immortal, and invisible, be glory and honour for ever. Amen.

18. Now I chiefly exhort thee, son Timothy, that ³ according to the prophecies which went before of thee, thou perform the duty of a good soldier,

19. Keeping the faith, and a good conscience, which some having rejected, have made shipwreck, losing the faith;

20. Of whom are Hymeneus and Alexander, whom I have delivered to ⁴ Satan, that they may learn not to blaspheme.

¹ Ver. 14. *Oth.* by Jesus Christ, *i. e.* by the merits of Jesus Christ, or which cometh from Jesus Christ.

² Ver. 17. *Oth.* of the world; the vulgar Greek after the word *only* adds *wise*, which is not however in the antient MS. of Alex. nor in the Syriac version, any more than in our Vulg.

³ Ver. 18. *L.* according to the foregoing prophecies concerning thee, *i. e.* the revelations of the Holy Ghost, which the faithful received when thou wast ordained bishop; the gift of prophecy was then common in the church, and the prophets contributed much toward the supplying it with good pastors.

⁴ Ver. 20. See the 1st epistle to the Corinthians, ch. 5. v. 5.

C H A P. II.

1. **I** Exhort therefore chiefly that ¹ supplications, prayers, intercessions, and giving of thanks, be made for all men ;
2. For kings, and all that are in authority, that we may lead peaceable and quiet lives in all godliness and ² purity.
3. For what I recommend to you is good, and acceptable to God our Saviour :
4. ³ Who will have all men to be saved, and ⁴ have the knowledge of the truth.
5. Because there is but one God, and one mediator between God and men, ⁵ Jesus Christ, man ;
6. Who gave himself ⁶ to redeem all, ⁷ thus giving testimony to what should happen at an appointed time.
7. Unto this end I was made a preacher and apostle ; I tell you the truth, I lye not, that I might teach the nations the ⁸ faith, and the truth.
8. I will therefore that men pray every where, ⁹ lifting up pure hands, and banishing all wrath and disputing.
- ^{1 Pet. 3. 3.} 9. I will also that the women be cloathed in modest apparel, wherein there is nothing contrary to shamefacedness

¹ Ver. 1. These are the names of divers prayers, which we still find in the Jewish prayer-books.

² Ver. 2. The word in the Greek not only signifies *chastity* or *purity*, but in general every thing which concerns decency of behaviour.

³ Ver. 4. *i. e.* God having called all men in general to the gospel, we ought also to pray for all men in general.

⁴ *i. e.* of the gospel.

⁵ Ver. 5. *Orb.* he who is called Jesus Christ.

⁶ Ver. 6. *Orb.* to be a ransom : thus doth the word in the Greek signify, as if Jesus Christ had given himself for a ransom to redeem us.

⁷ *L.* the testimony in his due time, *i. e.* Jesus Christ thus delivering himself to die for mankind, confirmed the predictions of the prophets, which were to come to pass at the time appointed by God.

⁸ Ver. 7. *i. e.* the true worship of God ; *orb.* the pure truth.

⁹ Ver. 8. The Jews washed their hands before they prayed, and they have a form of prayer for this use.

and decency, ¹ let them not curl their hair, nor wear gold, pearl, or costly array ;

10. But, which becometh women professing godliness, let them adorn themselves with good works.

11. Let the women *moreover* learn in ² silence, with all ^{1 Cor. 14. 34.} submission.

12. I suffer them not to assume any authority over their husbands ; but they must keep ³ silence.

13. For Adam was first formed, then Eve. *Gen. 1. 27.*

14. And Adam was not seduced ; but the woman, suffer- *Gen. 3. 6.* ing herself to be seduced ⁴, was in the transgression.

15. ⁵ Nevertheless, they shall be saved by the children which they bring forth, if they continue in faith, charity, holiness, and ⁶ modesty.

¹ Ver. 9. *Oth.* weave their hair in tresses, with gold spangles, as was the manner of some Grecian ladies, especially at Athens.

² Ver. 11. The word in the Greek signifies *rest, tranquillity*, as if St. Paul forbid them to meddle in any business, leaving that care to their husbands. Our interpreter restrains it to the silence which they ought to observe in the church, they not being permitted to talk or ask questions there ; which was also observed in the synagogues.

³ Ver. 12. We may also translate from the Greek, *continue quiet*, i. e. not meddle with any thing whatsoever.

⁴ Ver. 14. *viz.* by the serpent.

⁵ Ver. 15. Women having no employment, whether ecclesiastical or civil, St. Paul saith, that they shall notwithstanding be saved, as well as the men, God having created them for the multiplication of mankind, and that they should take care of their children.

⁶ *L.* sobriety, the word in the Greek may also be translated chastity.

C H A P. III.

1. **I**T is very true, if a man desire the office of a bishop, ¹ he desireth an honourable employment.

¹ Ver. 1. *L.* the episcopacy, desireth a good work. The word *bishop* (*episcopus*) signifies literally, he who hath the oversight of others, as to their conduct and behaviour, and is used in the Greek of the LXX. whence the apostles borrowed it.

The Syriac interpreter maketh use here, and in the following verse, of the word *presbyter* or *elder* ; and indeed the word *bishop* includes, in this place, both bishops and priests, who presided in the assemblies of the Christians.

2. A

Tit. 1. 7.

2. A bishop then must be blameless; ² he must not have married a second wife; he must be sober, prudent, grave, ³ chaste, a lover of hospitality, ⁴ diligent in teaching;

3. Not given to wine; not violent, but ⁵ moderate; let him not be contentious, nor covetous:

4. But let him rule his own family well; let his children be subject to him, ⁶ and let them live chastly:

5. For if a man know not how to rule his own family, can he take upon him the care of a church?

6. Let him not be a ⁷ novice, lest becoming insolent, he be punished ⁸ as the devil.

7. Moreover, he must have a good report of ⁹ those who are not Christians, that he fall not into reproach and the snare of the ¹ devil.

8. Likewise must the deacons be ² chaste, ³ not double-tongued, not given to wine, not greedy of filthy lucre.

9. But let them keep the mystery of the faith with a pure conscience.

10. They must also be proved ⁴ before they officiate, and they should be free from all blame.

² Ver. 2. *L.* the husband of one wife. The Jews being allowed to have several wives, some believe that St. Paul, in this place, only forbids a plurality of wives. This is not a command of the apostle: but, because at that time persons in a married state were chosen to govern the church, he would not have those ordained priests or bishops, who had been twice married.

³ The word *chaste* is not in the Greek: one single Greek word has been rendered two ways in our Vulg.

⁴ *L.* teacher. The word in the Greek is generally translated by *fit to teach*; but this interpretation is too grammatical. The ancient interpreter hath better expressed the sense by *doctorem*, which doth not only signify a man fit to teach, but one who does actually teach.

⁵ Ver. 3. *Nor greedy of filthy lucre* is added in the Greek; but these words are not in several Gr. MSS. any more than in the Vulg.

⁶ Ver. 4. The word in the Greek signifies literally, *with all decency*, *i. e.* let their morals be good.

⁷ Ver. 6. *i. e.* newly established in the Christian religion.

⁸ *viz.* for his insolence.

⁹ Ver. 7. *L.* those who are without.

¹ *Orth.* of calumniators.

² Ver. 8. The word in the Greek signifieth, in general, grave, and decent in behaviour.

³ *i. e.* liars, deceivers.

⁴ Ver. 10. *i. e.* before they are made deacons.

11. Even so must the ' women ' be chaste, not slanderers, sober, and faithful in all things.

12. Let only such be made deacons ' as have married but once, who rule their children and all their family well.

13. For they who have discharged their office well, ' shall rise to a higher degree, and ' have great liberty in the faith which is in Jesus Christ.

14. These things I write unto thee, hoping *nevertheless* to see thee shortly,

15. That if I tarry long, thou mayest know how to behave thyself in the house of God, which is the church of the living God, and the pillar ' which supporteth the truth.

16. And without question great is ' this mystery of godliness, ' which was manifested ' in the flesh, ' justified by the spirit, known of the angels, preached to the Gentiles, believed in the world, and made high and glorious.

¹ Ver. 11. *i. e.* the deaconesses, according to the most learned Greek commentators; *oth.* their wives, *i. e.* the wives of those who were ordained priests and deacons.

⁶ We may also translate, according to the Greek, *grave*. See above, v. 8.

⁷ Ver. 12. The same expression as above, v. 2.

⁸ Ver. 13. *L.* shall purchase a good degree, *i. e.* shall be promoted to a higher dignity, *viz.* to the priesthood.

⁹ *i. e.* shall preach the gospel of Jesus Christ with more confidence and constancy.

¹ Ver. 15. *L.* and the support of the truth, *i. e.* which faithfully preserveth the true doctrine of Jesus Christ.

² Ver. 16. *i. e.* the mystery of the gospel which I preach.

³ We find in the vulgar Greek *God was manifest*; but in the Greek and Latin of the two MSS. of Clermont and St. Germain, and in a Greek MS. of England, we read as in our Vulg. and this reading is confirmed by the Syriac version.

⁴ *i. e.* by Jesus Christ, clothed with a mortal body.

⁵ *i. e.* hath been declared and confirmed by the power of the Holy Ghost; the word *justify* is sometimes taken in this sense in the Greek of the LXX. These words, which are very difficult to be explained, may also be understood of Jesus Christ, who was manifested both according to his flesh, and his divinity.

C H A P. IV.

^{2 Tim. 3. 1. 1.} ^{2 Pet. 3. 3.} ^{Jude v. 18.} **N**OW the *Holy Spirit* ¹ sayeth expressly; That in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

2. They shall speak only lyes, being hypocrites, whose consciences are ² black with crimes.

3. ³ They shall forbid marriage, and the use of meats created by God for the ⁴ faithful, and for those who know the ⁵ truth, that they may eat with ⁶ thanksgiving.

4. For all that God hath created is good, and nothing ought to be refused; if it be received with thanksgiving:

5. Because it is sanctified by calling upon God, and by prayer.

6. Teaching these things to our brethren, thou shalt make it appear that thou art a true minister of Jesus Christ, who hast been well educated and instructed in the faith, and in good doctrine, whereunto thou hast adhered.

^{1 Tim. 1. 4.} 7. Reject ⁷ ridiculous and impertinent fables, and exercise thyself in godliness.

^{2 Tim. 2. 23} ^{Tit. 3. 9.} 8. ⁸ For the exercises of the body profit little; but godliness is profitable unto all things; the goods of this

¹ Ver. 1. *i. e.* revealeth to me.

² Ver. 2. *L.* seared with a hot iron.

³ Ver. 3. This happened soon after the time of the apostles, there being heretics who absolutely condemned marriage, and others the use of certain meats.

⁴ *i. e.* the Christians.

⁵ *i. e.* the truth of the gospel.

⁶ It has always been the custom of the church to make prayers, called *benedictions* and *thanksgivings*, before and after eating, wherein they followed a practice still observed among the Jews.

⁷ Ver. 7. *Gr.* prophane, *i. e.* contrary to the holiness of religion, such as the impertinent fables, and the ridiculous explanations of the scripture, with which the

Jewish Talmud abounds. In the beginning of Christianity, the Gnostics had made a monstrous mixture of these fables with the Christian religion.

⁸ Ver. 8. This is a metaphorical expression taken from the *Athletæ*, who addicted themselves to bodily exercises. St. Paul would insinuate, by this expression, that solid and true piety doth not consist in bodily exercises, but in faith, and practising the commandments of God. The pharisees, who lived a very rigid and austere life, were not the better upon this account. We might also translate, according to the Greek, *bodily exercises profit but for a short time*; and this sense hath been followed by the Syriac interpreter.

present life, and of the life to come, being promised thereto.

9. What I say to you is certain, therefore ye ought not to doubt thereof :

10. For the end of our labours, and of the injuries which we suffer, is, our hope in the living God, who is the Saviour of all men, and especially of those that believe.

11. Command and teach these things.

12. Let no man despise thee because of thy youth ; but let thy discourses, thy conversation, thy charity, ⁹ thy faith, and thy chastity, be an example to the faithful,

13. 'Till I come, applying thyself to reading, exhortation, and instruction.

14. Neglect not the gift which thou hast received, and which was given thee ¹ according to a prophetical revelation, ² when the assembly of the presbyters laid hands on thee.

15. Meditate upon these things ; think thereon incessantly, that the progress which thou makest therein may appear to all.

16. Take heed unto thyself, and to those whom thou teachest ; continue these exercises ; for in so doing thou shalt save thyself, and them also that hear thee.

⁹ Ver. 12. The word *spirit* is added in most Gr. copies, *i. e.* thy zeal.

¹ Ver. 14. *L.* by prophesy. See above, ch. i. v. 18. *oth.* to prophesy, *i. e.* to interpret the holy scriptures, which is properly the duty of a bishop.

² *L.* with the laying on of the hands of the presbytery. The word *presbyter* signifies both bishop and priest ; so that *presbyterium*, which is both in the Greek and Latin, is to be understood of the senate or assembly of those who presided in the churches. St. Paul had ordained Timothy in the presence of certain bishops and priests.

CH A P. V.

1. **M**AKE not use of severe rebukes towards the elders ; but rather of entreaties, they being as your fathers : *exhort* the young men, as your brethren ;

2. The aged women, as your mothers; the younger, as sisters, with all purity.

3. ¹ Assist widows, who are widows indeed.

4. Let the widow, who hath children or grand-children, ² learn first of all to govern her family well, and to render to her parents what she hath received from them; for this thing is acceptable to God.

5. But let her that is a widow indeed, and hath no assistance, trust in God, and let her continue in supplications and prayers night and day.

6. But she that liveth in pleasure, is dead, tho' she seemeth to live.

7. ³ Charge them therefore that they be blameless.

8. He that helpeth not his own, and especially those of his house, ⁴ hath denied the faith, and is worse than an infidel.

9. Let not any be taken into the number ⁵ of widows who are not threescore years old, having been the wife only of one man.

10. Let them be well reported of for good works, for having brought up children, for having lodged strangers, washed the saints feet, relieved the afflicted, and diligently followed every good work.

11. But the younger widows reject; for ⁶ when they

¹ Ver. 3. *L.* honour; but *to honour*, as St. Jerome observes, frequently signifies in scripture, to supply any one with the necessities of life; whence comes the word *honorarium*, signifying the pension or fee given to lawyers.

² Ver. 4. We find *learn* in the plural in the Greek, and according to this reading it must be translated, *if any widow has children or grand-children, let them learn before all things to behave themselves piously towards their family*. But this precept of the apostle's seems rather to relate to the widow than to the children; and indeed if we do read *learn* in the plural, as the

Greek, the sense in the Vulg. will be very good, *viz. let widows who have children, &c.*

³ Ver. 7. *Orth.* these things give in charge, that they may be blameless.

⁴ Ver. 8. *i. e.* sheweth by his actions that he is not a true Christian.

⁵ Ver. 9. *i. e.* the widows who were maintained at the expence of the church, and who in some respects had the oversight of the others.

⁶ Ver. 11. *Orth.* waxing incontinent against what they have promised to Jesus Christ.

have lived voluptuously at the expence of Jesus Christ, they will marry.

12. They are guilty, because they have violated the promise they have given.

13. Moreover, being idle, they are wont to go from house to house, and are not only idle, but they become tattlers and busy-bodies, speaking things which they ought not.

14. ⁷ I will therefore that these young widows marry, have children and a house to govern; that they may not give cause to our enemies to revile us.

15. For some have already departed from us to follow satan.

16. If a man that believeth ⁸ hath widows, let him relieve them, that the church, not being charged, may assist them who ⁹ are widows indeed.

17. Let a double ¹ reward be given to the ² presbyters which rule well, especially to those who are appointed to labour in preaching and instructing.

18. For the scripture saith; Thou shalt not muzzle the ox while he treadeth out the corn, and the labourer ought to receive his hire. *Deu. 25. 4.
1 Cor. 9. 9.
Mat. 10. 10
Luke 10. 7.*

19. Receive not an accusation against a presbyter, but upon the report of two or three witnesses.

20. Rebuke them publicly that sin, that others also may fear.

21. I charge thee before God, Jesus Christ, and the ³ elect angels, to observe these things without prejudice, and without preferring one before another.

⁷ Ver. 14. *i. e.* for the avoiding these disorders, they had better marry.

⁸ Ver. 16. *Or a woman that believeth*, is added in the Greek.

¹ *i. e.* who are truly necessitous.

² Ver. 17. *L.* honour. See above, v. 3.

² Under the name of *presbyters*, as we have already remarked, the bishops are also included.

³ Ver. 21. *i. e.* holy, as they are called in St. Matthew and St. Luke; *osh.* the good angels.

22. ⁴ Lay hands suddenly on no man, neither partake of the sins of others. Be always ⁵ chaste.

23. Drink no longer water alone, but use a little wine, for thy stomach sake, and thy frequent infirmities.

24. ⁶ Some mens sins are known before they are examined, and others are not known till after this examination.

25. There are likewise some good actions known before examination, and they that are otherwise, cannot always be hidden.

⁴ Ver. 22. St. Paul speaks of ordinations, which in the beginning of the church were performed by the laying on of hands, which is called in Hebrew, *semica*.

⁵ *Orth.* pure, innocent, averse to all sin.

⁶ Ver. 24. This refers to v. 22. where St. Paul recommends to Timothy to lay hands suddenly on no man, so that this ought to be refrained to those only who are to be ordained.

C H A P. VI.

1. **L**ET as many as are subject to masters, fail not to render them all kinds of respect, that ¹ the Lord, and his doctrine, he not blasphemed.

2. They that have believing masters, let them not despise them, on pretence that they are their brethren; but rather let them be more diligent to serve them, because they are believers, beloved of God, ² and partakers of his graces: these things teach and exhort.

3. If any man teach otherwise, and submitteth not to the wholesome doctrine of our Lord Jesus Christ, and his godly instructions,

¹ Ver. 1. Gr. *God*; but in the Greek and Latin of the two MSS. of Clermont and St. Germain's, we read as in the Vulg.

² Ver. 2. *i. e.* Christians as well as they, and they ought consequently to serve more

carefully: the most learned Greek commentators refer these words to the servants who were obliged to serve their masters, who reward them for their services: we should translate in this sense, *because they partake of their benefits*.

4. He is ³ vain, knowing nothing, whose mind being ⁴ depraved, is taken up with disputes, and questions about words; whereof cometh envy, strife, railings, evil surmising,

5. And disputings of men of corrupt minds, who being far from the truth, regard godliness as a means to enrich themselves ¹.

6. Now godliness, when a man is contented with what he hath, is great gain.

7. For we brought nothing into this world, and it is ⁷ certain we can carry nothing out. *Job* 1. 21.
Ecc. 5. 14.
Pro. 27. 26.

8. Having therefore food and raiment, we ought to be therewith content.

9. But they who seek to be rich fall, into temptation, and the snares ⁶ of the devil, and into many ⁷ vain and hurtful lusts, which drown men in destruction and perdition.

10. For ⁸ the desire of becoming rich, is the root of all evil: some who have been possessed with this desire, have forsaken the faith, and have fallen into great trouble and perplexity.

11. But thou, O ⁹ man of God, flee these things; follow righteousness, godliness, faith, charity, patience, meekness.

12. Exercise thyself in the glorious fight of faith, bear away for thy prize eternal life, whereunto thou has been

³ Ver 4. The word in the Greek signifies, *puffed up*, viz. by his knowledge, although he knoweth nothing which concerneth true piety.

⁴ L. being sick: false doctrine is a disease of the mind.

⁵ Ver. 5. *From such withdraw thyself*, is added in the vulgar Greek; but these words are not in some antient Gr. MSS. any more than in the Vulg.

⁶ Ver. 9. The word *devil* is not in the Greek, except it be in the two MSS. of

Clermont and St. Germain's, where it seems to be added to make the sense the clearer.

⁷ Gr. foolish; but the author of the Vulg. did probably read *avoritus*, and not *avoritus*.

⁸ Ver. 10. *Oth.* covetousness. The word, in the Greek, signifieth literally, *the love of money*.

⁹ Ver. 11. *i. e.* servant of God: thus are Moses, David, and the Prophets, called in scripture.

called,

called, and for which ¹ thou has made so excellent a profession before many witnesses.

Mat. 27. 11. ^{13.} I command thee before God, who quickeneth all things, and before Jesus Christ, who, ² by so excellent a profession, gave a good testimony under Pontius Pilate,

^{14.} To keep these commandments, that thou mayst be without spot and reproach till the coming of our Lord Jesus Christ,

Ap. 17. 14. ^{15.} Whom he shall cause to appear in his time ³, who is the Blessed, and only Potentate, the King of kings, and Lord of lords ;

John 1. 18. ^{16.} Who only is immortal, dwelling in light, which no man can approach, who hath not been seen, nor can be seen by any man, ⁴ whose honour and empire are eternal. Amen.

Luk. 12. 15 ^{17.} Charge them that are rich in this world, ⁵ not to be presumptuous, nor to trust in riches, which are uncertain ; but in the living God, who giveth us abundantly all things to enjoy,

^{18.} To do good, to be rich in good works, to give freely, ⁶ to be charitable,

^{19.} To lay up, instead of wealth, a good foundation for the time to come, that they may obtain ⁷ true life.

^{20.} O Timothy, keep ⁸ the trust which has been com-

¹ Ver. 12. *L.* thou hast confessed the good confession ; this may be understood of the confession of faith which Timothy made at his baptism, or rather when St. Paul ordained him bishop, with the assembly of priests and bishops, who assisted at the ordination.

² Ver. 13. Jesus Christ answered without fear to Pilate, that he was truly the Messiah sent from God.

³ Ver. 15. *i. e.* he who is eminently happy, and the foundation of all good. The Pagans also gave their gods the name of *blessed*.

⁴ Ver. 16. *Oth.* let his empire be glorified for ever ; see above, ch. 1. 17.

⁵ Ver. 17. *L.* not to be high-minded : the rich generally despise others as below them.

⁶ Ver. 18. *L.* to communicate, *i. e.* to distribute part of their wealth to others, instead of heaping up treasures : we may also translate literally, according to the Greek, be *communicative* and sociable.

⁷ Ver. 19. Gr. eternal life : but in some antient Gr. MSS. and in the Syriac version, we read as in our Vulg.

⁸ Ver. 20. *i. e.* according to the most learned fathers, the wholesome doctrine of the gospel, which I have taught thee.

mitted to thee, avoiding. ⁹ prophane novelties of words, and ¹ all the oppositions of those who falsly take upon them the title of learned.

21. Some who take upon them this title, have forsaken the faith. Grace be with thee. Amen *.

⁹ Instead of *novelties of words*, we find in the vulgar Greek, and in the Syriac version, *unprofitable* or *vain words*; which our interpreter hath translated in the following epistle, ch. 2. v. 16. by *vaniloquia*, i. e. doctrines only built upon words. See above, v. 4.

¹ We find literally, *the oppositions of science falsely so called*. In the first beginning of the Christian religion, there were heretics, who mixed the tenets of the platonic philosophy with the religion of Jesus Christ. They assumed the title of *Gnostics*, that is, *learned*, from the word *γνῶσις*, i. e. knowledge. Nay, before the preaching of Christianity, the Jews had introduced

many of the platonic notions into their religion.

* At the end of this epistle, in most of the Greek copies, we read, that *it was written from Laodicea, the metropolis of Phrygia Pacatiana*. But, as it hath been before observed, we are not to rely much on these sorts of additions at the end of St. Paul's epistles. We find only in the antient Greek MS. of Alex. and in the Syriac version, that *it was writ from Laodicea*. Beza found a Greek MS. where he read, that *it was written from Macedonia*, and in the Arabic version, published by Erpenius, we find, that this epistle was written from Athens.



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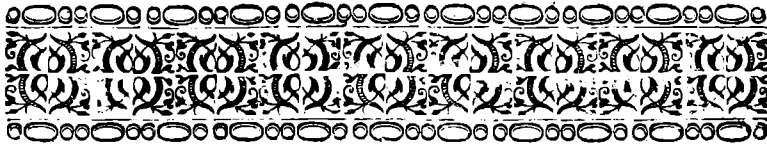
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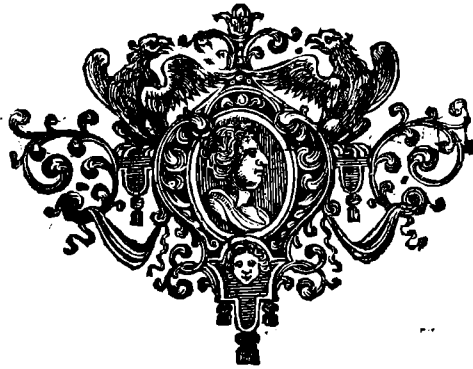
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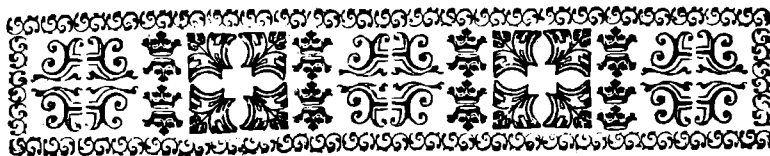


T H E
P R E F A C E
T O T H E
Second EPISTLE of St. *PAUL*
T O
T I M O T H Y.

 *T. Paul, who had given Timothy hopes that he should soon come to him, not being able to perform his promise, because he was still detained prisoner at Rome, writes this second epistle to him to comfort him. He exhorts him, at the same time, to discharge his office of a bishop, with his usual prudence and alacrity, and to defend the gospel of Jesus Christ against all opposers, with fortitude and resolution.*


He foretels, that false teachers should arise, having but a shew of piety, and indulging themselves in all kinds of vice. Therefore he conjures him to watch, and to preach the word of God without ceasing, at all times, and in all places. We find the same instructions in this, as in the former epistles.





THE
SECOND EPISTLE
OF
St. P A U L
TO
TIMOTHY.

CHAP. I.

1.  AUL an apostle of Jesus Christ, by the will of God ¹ to *preach* the promise ² of life which we have ³ in Jesus Christ,
2. To Timothy, my dearly beloved son :
grace, mercy, and peace *be with thee*, from God our Father, and our Lord Jesus Christ.

¹ Ver. 1. *L.* according to the promise.

² *i. e.* of eternal life which God hath promised to those who believe in Jesus Christ.

³ *Orb.* by Jesus Christ.

3. I thank God, whom I serve with a pure conscience,
 * and whom my forefathers have served, making mention
 of thee in my prayers without ceasing day and night;

4. And being mindful ⁵ of thy tears, I desire to see thee,
 that I may have a perfect joy;

5. Remembering *also* the sincere faith which is in thee,
 and which Lois, thy grandmother, and Eunice, thy mother,
 had before; and I am persuaded that the same is in thee.

6. Therefore I exhort thee to stir up the grace of God
 which thou hast received by the ⁶ laying on of hands.

Rom. 8. 15. 7. For God hath not given us a spirit of fear, but of
 power, of love, and of ⁷ moderation.

8. Be not therefore ashamed of the testimony which thou
 givest of our Lord, nor to see me a prisoner for his sake;
 but partake of the labours of the gospel, according to the
 strength which God hath given thee,

Tit. 3. 5. 9. Who hath saved us, ⁸ and called us by his holy call-
 ing, not according to our works, but ⁹ according to his
 own purpose, and ¹ his good will towards us in Jesus Christ,
² before the creation of the world,

10. And which hath now been made manifest ¹ by the
 coming of Jesus Christ our Saviour, who hath destroyed
 death, and made known life, and immortality, by the
 gospel,

1 Tim. 2. 7. 11. Whereunto I have been appointed a preacher, an
 apostle, and a teacher of the Gentiles.

⁴ Ver. 3. *L.* from my forefathers. St. Paul shews by these words, that the Christians adored the same God as the Patriarchs did.

⁵ Ver. 4. *i. e.* of the tears which thou didst shed when I parted from thee.

⁶ Ver. 6. *i. e.* when I ordained thee bishop.

⁷ Ver. 7. *L.* of sobriety: but as the mind is here spoken of, we are to understand by this *sobriety*, that firmness of mind, which the preachers of the gospel ought to have in the dangers whereto they were then exposed.

⁸ Ver. 9. *i. e.* when he called us to the gospel.

⁹ The calling to the gospel proceedeth merely from the will of God.

¹ *L.* the grace which he hath given us.

² *L.* before the world begun; this expression may also signify, *long since, or many ages past.*

³ Ver. 10. *L.* by the enlightening, *osk.* appearance, *i. e.* when Jesus Christ came into the world.

12. For the which cause I also suffer these evils ; but I am not ashamed, for I know in whom I have trusted, and I am persuaded that he is able to keep * that which I have committed to him, till † the great day.

13. Let the sound doctrine, which I taught thee, be thy rule in the faith, and in the charity which is in Jesus Christ.

14. Preserve † this good trust by the power of the Holy Ghost which dwelleth in us.

15. Thou knowest that all those † of Asia have forsaken me, of which number are Phygellus and Her-
mogenes.

16. The Lord shew mercy to the family of Onesiphorus ; ^{2Tim.4.19} for he hath often refreshed me, and hath not been ashamed of my chains.

17. On the contrary, coming to Rome, he sought me out so diligently, that he found me.

18. The Lord grant that he may find mercy † before him in † that great day ; thou knowest very well how many services he did me at Ephesus.

* Ver. 12. This is a metaphorical phrase, which St. Paul makes use of, to shew the confidence which he has in God, taken from those who deliver their money in trust, and who give it to such only in whom they can confide ; and this trust is his faith, which God shall reward with eternal life, which is the hope and reward of those who believe in Jesus Christ.

† L. that day, *i. e.* the day of the last coming of Jesus Christ, which is called the day in scripture, by way of excellence.

* Ver. 14. *i. e.* the trust of the sound doctrine which I have taught you, and the precepts which I have left you.

† Ver. 15. L. who are in Asia, *i. e.* as the most learned Greek commentators expound it, those of Asia who had accompanied him to Rome, and who had forsaken him, seeing his danger.

‡ Ver. 18. L. before the Lord ; an Hebraism.

§ See above, v. 12.

C H A P. II.

1. **B**E therefore strong, my son, ¹ in the grace which is in Jesus Christ.

2. And what I have taught thee ² before many witnesses, commit thou to faithful men, who shall be able to teach others.

3. Endure labour as a good soldier of Jesus Christ.

4. No one, who is a soldier ³ of God, intangleth himself with all the affairs of this life, that he may please him only in whose service he is engaged.

5. Now he that striveth, ⁴ doth not obtain the prize unless he striveth according to the laws prescribed.

6. The husbandman must ⁵ labour, before he gathereth the crop.

7. Consider what I say *to thee*; and ⁶ the Lord shall give thee understanding in all things.

8. ⁷ Remember that our Lord Jesus Christ, of the seed of David, was raised according to ⁸ the gospel which I have preached to you,

9. And for which I suffer as an evil-doer, even unto bonds; ⁹ but the word of God cannot be bound.

¹ V. 1. *i. e.* in the grace which you have received, for preaching the gospel of Jesus Christ, discharge well thy office of a bishop.

² Ver. 2. *i. e.* publicly, *oth. by many witnesses, i. e.* according to Clemens Alexandrinus in Oecumenius, citing to you the laws and the prophets as witnesses of the doctrine which I have taught you.

³ Ver. 4. The word God is not in the Greek. St. Paul makes use of a metaphorical expression, taken from the military laws, by which they, who were engaged in the emperor's service, were forbidden to exercise any other profession besides that of a soldier.

⁴ Ver. 5. *L.* is not crowned; he alludes

to the *Athleta*, or those who exercised themselves in the race. They were crowned who conquered.

⁵ Ver. 6. *Orth.* who laboreth, is the first that receiveth the fruits.

⁶ Ver. 7. Gr. may the Lord give thee: but the Vulg. agrees with the ancient Gr. MS. of Alex. and with the two MSS. of Clermont and St. Germain's.

⁷ Ver. 8. St. Paul sets before Timothy the example of Jesus Christ, who did not rise again, till after he had suffered death for us.

⁸ *L.* my gospel.

⁹ Ver. 9. *i. e.* I cannot be hindered from preaching the gospel of Jesus Christ.

10. There-

10. Therefore I endure all things for the elects sake, that they may also obtain the salvation which is in Jesus Christ, and the glory ¹ of heaven.

11. I tell you a certain truth; for if we die with him, we shall also live with him.

12. If we suffer *with him*, we shall also reign with him; Mat. 10. 33
Mar. 8. 38.
Rom. 3. 3. if we deny him, he will also deny us.

13. If we be not faithful to him, yet he shall be ever faithful: for he cannot be contrary to himself.

14. Of these things put *the faithful* in remembrance, charging them, before the Lord, *to observe them*. Strive not about words; for such disputes can only destroy the hearers.

15. Study to shew thyself approved unto God as a workman ² that is not ashamed of his work, and who faithfully teaches the true doctrine.

16. Shun prophane and vain bablers; for this wholly tendeth to ungodliness.

17. And their words are like a canker which spreadeth by degrees, of whom are Hymeneus and Philetus.

18. They have forsaken the truth, affirming ³ that the resurrection is already past, and have overthrown the faith of some.

19. But the solid foundation which God hath laid, standeth firm, having ⁴ this seal, whereon is written; ⁵ The Lord knoweth them that are his. Whoever therefore ⁶ calleth upon the name of the Lord, let him depart from iniquity.

¹ Ver. 10. Gr. eternal.

² Ver. 15. *i. e.* is not ashamed of the gospel of Jesus Christ, this is a comparison taken from bad workmen, who are ashamed of their work.

³ Ver. 18. *i. e.* that there is no other resurrection, than the resurrection of the soul, which consisteth in the knowledge of the truth. The first heretics expounded in a metaphorical sense, what is said of the resurrection in the scripture, and thus denied the resurrection of the body.

⁴ Ver. 19. *Ost.* this device or inscription, *i. e.* a seal whereon this sentence was engraved on the stone.

⁵ These words are to be found in Numbers, ch. 16. v. 5. in the version of the LXX, which St. Paul has followed. We have already observed, that, *to know*, often signifies in the scripture, *to love*.

⁶ *Ost.* beareth the name, *i. e.* professeth the Christian religion.

20. Now in a ¹ rich house, there is not only gold and silver vessels; but also vessels of wood and of earth; and some are for honourable, and others for dishonourable uses.

21. He therefore who shall keep himself pure, abstaining ² from these things, shall be a vessel of honour ³ sanctified, meet for the service of the Lord, and prepared to every good work.

22. Fly also youthful lusts, and follow righteousness, faith, charity, and peace, with them that call upon the name of the Lord out of a pure heart.

¹ Tim. 4. 23. ² Ridiculous questions avoid, which afford no instructions, knowing that they do gender strifes.
^{Tit. 3. 9.}

24. Now a servant of the Lord must not strive; but be gentle unto all men, fit to teach, patient.

25. Moderate in reproving those who resist ⁴ the truth,

26. To see if God will not give them knowledge, causing them to repent *of their errors*; and whether they will not recover themselves, escaping out of the snare of the devil, who holdeth them captive, ⁵ that they may follow his will.

¹ Ver. 20. *L.* great house, *i. e.* the houses of great men: St. Paul makes use of this comparison, to shew that it is not surprizing that, in the world, or in the church, which is the house of God, there should be both good and wicked men.

² Ver. 21. *i. e.* the vices spoken of v. 16. and all other wickedness; *oth.* departing from those false doctors mentioned v. 16, 17, 18.

³ *i. e.* purified, and set apart to holy uses. The apostle alludes to the vessels in the temple, which were not to be employed in prophane uses.

⁴ Ver. 23. *L.* foolish, *i. e.* impertinent, and which have nothing to do with true wisdom.

⁵ Ver. 25. *i. e.* the gospel: however, this word is not in the Greek, the interpreter hath added it to make the sense the clearer.

⁶ Ver. 26. *L.* according to his will: which is ambiguous, since it may refer to the will of God, *i. e.* God willing and permitting it to be so. We may likewise join these words to the foregoing, *if they will not come to themselves, viz. according to the will of God.*

C H A P. III.

1. **N**OW know that ¹ afterwards shall come times of ^{1 Tim. 4. 1.} trouble. ^{2 Pet. 3. 3.} ^{Jude 15.}
2. For ² men shall be lovers of themselves, covetous, vain, proud, revilers, disobedient to parents, unholy,
3. Without natural affection, ³ enemies to peace, calumniators, intemperate, inhuman, ⁴ without love.
4. Traitors, insolent, high-minded, lovers of pleasures rather than lovers of God ;
5. Who shall have the form of godliness, but shall, in truth, renounce it; such avoid.
6. For of this sort, are such as get into houses, and hold in captivity ⁵ women laden with sins, and possessed with diverse lusts,
7. Who are ever learning, and never come to the know- ^{Ex. 7. 11.} ledge of the truth.
8. Now as Jannes and ⁶ Mambres withstood Moses, so these also resist the ⁷ truth, their minds being corrupted and perverted from the faith.
9. But they shall not proceed much farther, for their folly shall be manifest unto men, even as theirs then was.
10. Thou hast fully known my doctrine, manner of life, purpose, faith, constancy, charity, patience,
11. Persecutions, afflictions which came unto me at

¹ Ver. 1. *L.* in the last days : thus is the time called, during which the new law is to continue, in respect of the Old Testament, which preceded it. Now the apostle speaks of a time not far distant.

² Ver. 2. *i. e.* most of the Christians shall love only themselves, shall have no love for their neighbour.

³ Ver. 3. *Orb.* faithless, promise-breakers.

⁴ The word in the Greek signifieth literally, having no love for good men, or

that which is good, *i. e.* who hate good men.

⁵ Ver. 6. The word in the Greek and Latin, is a diminutive, or rather an expression of contempt, *viz.* little women.

⁶ Ver. 8. Gr. Jambres, the names of these two Egyptian magicians are not in the scripture, but in the apocryphal books of the Jews.

⁷ *i. e.* the gospel.

836 *The SECOND EPISTLE of St. PAUL*

Antioch, at Iconium, at Lystra, and what else I endured, and how the Lord delivered me out of all.

12. Yea, and all that will live godly in Jesus Christ, shall suffer persecution.

13. But evil men, and seducers, shall wax worse and worse, deceiving and being deceived.

14. But continue thou constant in what thou hast learned, and hath been intrusted to thee, knowing of whom thou hast received it :

15. Besides, ¹ from thy childhood thou hast been instructed in the holy scriptures, which are able to teach thee how thou mayst obtain salvation, through the faith which is in Jesus Christ.

² *Pet.* 1. 20. 16. The whole scripture, ² being inspired by God, is profitable for instruction, ³ for reproof, for correction, and the teaching how to live a good life.

17. That ⁴ the man of God may be perfect, thoroughly furnished unto all good works.

¹ Ver. 15. The mother of Timothy, who was a Jewess, had caused him to be instructed as the Jews instruct their children at this day: as soon as they can speak, they teach them to read, and afterwards to translate the bible into the language of their own country; so that they read the holy scripture almost from their childhood. Some even read it in Hebrew, especially the law of Moses, and some other books which they read in the synagogues in the original tongue.

² Ver. 16. We may translate more clearly from the Greek, is *inspired, and profitable*.

³ *i. e.* to convict those who are in error.

⁴ Ver. 17. *i. e.* the servant and minister of God, *oth.* the preacher of the gospel.

C H A P. IV.

1. **I** Charge thee ¹ before God, and before Jesus Christ, who shall judge the quick and the dead, ² at his coming, and his kingdom.

¹ Ver. 1. The Greek adds therefore; but this particle is not in several antient Gr. MSS.

² *Oth.* by his coming and reign.

2. To

2. To preach ³ the gospel ⁴ diligently, omitting no opportunity ; ⁵ reprove, ⁶ beseech, rebuke with great ⁷ moderation, and with all doctrine.

3. For the time will come, when men will not endure sound doctrine, and when ⁸ refusing to hear any thing but what flatters them, ⁹ they shall have recourse to a multitude of doctors, who shall comply with their passions.

4. They shall give ear to fables, departing from the truth.

5. But watch thou, be constant in ¹ labour, do thy work of an evangelist, perform the duties of thy ministry, ² be sober ;

6. For as for me, my ¹ blood shall soon be poured out, the time of my death is at hand :

7. I have ⁴ ended the glorious fight, I have finished my course, I have kept ⁵ the faith.

8. It remains only that I receive the crown of righteousness laid up for me, which the Lord, who is a righteous judge, shall give me ⁶ at that great day, and not to me only, but to all likewise ⁷ who love his coming. Come to me as soon as thou canst.

³ Ver. 2. *L.* the word.

⁴ *L.* in season, out of season, *i. e.* at all times.

⁵ *Oth.* convince ; thus doth the word in the Greek properly signify ; so that a bishop who reproveth others without good reason, is esteemed rash, as St. Chrysostom observeth upon this passage.

⁶ The word in the Greek signifies to exhort.

⁷ *L.* with all patience.

⁸ Ver. 3. *L.* having itching ears.

⁹ *L.* they shall heap to themselves teachers.

¹ Ver. 5. *i. e.* the evils which thou shalt suffer.

² This word is not in the Greek.

³ Ver. 6. See the epistle to the Philip-

pians, ch. 2. v. 17. where we have explained this metaphorical expression of St. Paul.

⁴ Ver. 7. I have fought the good fight ; some translate, I have well fought, as if it were an hebraism ; but the article in the Greek, before the word *good*, denoteth some eminent and remarkable fight, which the apostle, in his foregoing epistle, ch. 6. v. 12. calls *the good fight of the faith*.

⁵ *Oth.* the fidelity which I owe to Jesus Christ.

⁶ Ver. 8. *L.* in that day, *i. e.* the day of his coming.

⁷ Gr. who have loved. The true believers love the coming or reign of Jesus Christ, in hopes that they shall reign with him.

9. For Demas, who loveth ⁸ this world, hath forsaken me, and is gone to Thessalonica;

10. Crescens to ⁹ Galatia; Titus to Dalmatia;

Col. 4. 14.

2 Tim. 1. 16

11. Only Luke is with me: take Mark and bring him with thee, for he is profitable to me for the ministry of the gospel.

12. Tychicus have I sent to Ephesus.

13. ¹ The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and ² my books, especially ³ my parchments.

14. Alexander the coppersmith hath done me much evil, the Lord will ⁴ reward him according to his works.

15. Of whom be thou also aware, for he greatly withstood our doctrine.

16. The first time that I defended my cause, no man assisted me, but all forsook me: I wish that this be not laid to their charge.

17. But the Lord helped me, and strengthened me, that I might finish the preaching of the gospel, and that all nations might hear it, so that I was delivered out of ⁵ the mouth of the lion.

⁸ Ver. 9. *i. e.* the conveniencies of this life.

⁹ Ver. 10. Thus do we read in the two Gr. MSS. in the Syriac, and two Arabian versions: however, in the time of St. Epiphanius, some Gr. copies read *to Gaul*; and Theodoret saith, upon this passage, that by *Galatia* St. Paul meant *Gaul*. What might give occasion to this reading or exposition, was, that the Galatians were a colony of Gauls.

¹ Ver. 13. This was a large cloak worn in the country, which was also used in town in the winter to keep off the rain. St. Jerome, St. Chrysostom, Theophylact, and Oecumenius, support this interpretation; but these Gr. authors make mention also of another explanation, which the Syriac interpreter gives the Greek word, which, according to him, signifies a *case* or *casket*, which contained St. Paul's books. The

Greek Scholiast in the [French] king's library, under the name of St. John of Damascus, hath only inserted this last interpretation. Moreover, some, according to St. Jerome in one of his letters to pope Damasus, have understood by this word a *volume*, or *roll*, which is nothing else but a parchment, on which the Jews at this time write the copy of the law used in the synagogues; but perhaps St. Paul meant by this the large skin which served as a cover to his books.

² *i. e.* the sacred books.

³ Parchments or skins were then made use of to write upon, as paper is now. These parchments probably contained some of St. Paul's remarks.

⁴ Ver. 14. Gr. may he reward him: but in the ancient MS. of Alex. and in one of Stephens, we read as in the Vulg.

⁵ Ver. 17. *i. e.* from the cruelty of Nero.

18. The

18. The Lord, ⁶ who hath delivered me from all evil, will preserve me, that he may give me his heavenly kingdom: to him be glory for ever. Amen.

19. Salute Priscus and Aquilas, and the family of Onesiphorus. 2Tim. i. 16

20. Erastus abode at Corinth, but Trophimus I left at Miletum sick.

21. Do thy diligence to set out before winter. Eubulus, Pudens, Sinus, Claudia, and all the brethren, salute thee.

22. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen. *

⁶ Ver. 18. Gr. shall deliver from all evil, and save me.

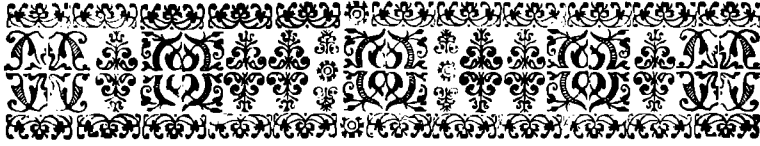
* At the end of most of the Greek copies these words are added, *The second epistle to Timothy, who was ordained the first bishop of the Ephesians, was written from Rome when Paul was the second time*

brought before the emperor Nero; but in the antient Gr. MS. in the [French] king's library, to which are annexed the Scholia under the name of St. John of Damascus, and in the Syriac version, we read only, that this second letter was written from Rome.



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T H E
P R E F A C E
T O T H E
E P I S T L E of St. *PAUL*
T O
T I T U S.



TITUS, a disciple of St. Paul, and his faithful companion in the preaching of the Gospel, staid in Crete to take care of the churches in that island. The Apostle, who had intrusted him with this office, shews him in this epistle the qualifications requisite in those whom he was to ordain bishops, or priests, and how he was to behave himself towards the Cretans, who were very corrupt in their manners. We find the same moral precepts and instructions in this, as in the former epistles.

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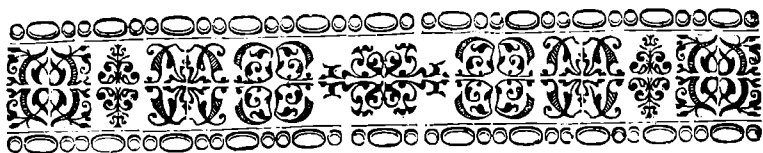
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T H E
E P I S T L E
O F
St. P A U L
T O
T I T U S.

C H A P. I.

1.  AUL, a servant of God, and an apostle of Jesus Christ, ¹ to *declare* the faith ² of the elect of God, and to make known the ³ truth, which is after godliness.

2. And which giveth the hope of eternal life, which God, who cannot lye, promised ⁴ many ages past.

¹ Ver. 1. L. according to the faith.

² *i. e.* of those whom God hath elected or called to the gospel, for the obtaining of eternal life; *oth.* to the elect.

³ *i. e.* the gospel, whose design is to bring men acquainted with the true worship of God.

⁴ Ver. 2. L. before the world began.

See the 2d epistle to Timothy, ch. i. v. 9. *i. e.* resolved before all eternity to promise. But the first interpretation is more simple. St. Paul saith the same thing at the beginning of his epistle to the Romans, that God had long before promised his gospel by the prophets.

3. For he in ³ due time performed his promise, the preaching of the gospel having been committed unto me by the commandment of God our Saviour;

4. To Titus, my ⁶ beloved son in the faith, which is common to us; grace and peace be with you from God our Father, and Jesus Christ our Saviour.

5. I left thee in Crete, that thou shouldst set in order the things that remain to be set in order, and that thou shouldst appoint ⁷ presbyters in every city, as I ordained.

6. They ought to be blameless, and to have had but one wife; their children must be faithful, not accused of riot, not unruly.

7. For the ⁸ bishop must be blameless, as he is the minister of God; he must not be proud, soon angry, given to wine, a striker, nor a lover of filthy lucre.

8. But he must exercise hospitality, be ⁹ moderate, sober, just, holy, temperate;

9. Holding fast the true doctrine which he hath received, that he may be able to instruct others in sound doctrine, and know those who oppose it.

10. For there are many, especially among the Jews, who ¹ will not ¹ submit, and who, spreading fables, seduce souls.

11. These men ought diligently to be opposed, who subvert whole families, teaching, for filthy lucre, things which ought not to be taught.

³ Ver. 3. *i. e.* in his appointed time.

⁶ Ver. 4. Gr. true, *i. e.* my faithful disciple.

⁷ Ver. 5. *i. e.* bishops, according to the most learned Greek commentators; the word *presbyter* being the same thing as *zētarim*, elder, which among the Jews signifies those who presided in the synagogues.

⁸ Ver. 7. As St. Paul here calls those bishops whom he had before called *priests*, St. Jerome infers, that in the beginning of the church bishops and priests were the same, *idem est ergo presbyter, qui episcopus*; but this only proves, that the name, pres-

byter was then given to both, bishops and priests.

⁹ Ver. 8. *i. e.* gentle to all men; for thus doth the Latin word in the Vulg. signify, and it very well explains the Greek word, which is generally translated by, *be who loveth good men, or that which is good.*

¹ Ver. 10. *L.* are disobedient, *i. e.* do not submit to the orders of their pastors, refuse to observe the discipline of the church, still living after the manner of the Jews.

² *L.* vain talkers, and deceivers.

12. ³ One of themselves, *who is* a prophet of their own, hath said; The Cretans are ever lyars, ⁴ dangerous beasts, men ⁵ who spend their whole time in eating and drinking.

13. The ⁶ witness of this poet is true, wherefore rebuke them sharply, that their faith may be always pure;

14. And that they may not give ear to Jewish fables, and the commandments of men, which depart from the truth.

15. ⁷ Unto the pure all things are pure, but unto them *Rom. 14. 10* that are defiled and unbelieving, is nothing pure; but their reason and conscience are defiled.

16. They profess that they know God; but in their works they deny him, being abominable, unbelieving, and ⁸ incapable of every good work.

³ Ver. 12. *i. e.* a poet of their country, whom they esteemed as a prophet, *viz.* Epimenides, who wrote a book intitled, *concerning oracles*. St. Paul calls him a prophet, because he was commonly termed so.

⁴ *L.* evil.

⁵ *L.* slow bellies. The Candiots at this day are great drunkards.

⁶ Ver. 13. *L.* this witness, *i. e.* this sen-

tence of Epimenides, which is become a proverb.

⁷ Ver. 15. St. Paul applies this general sentence to the Christians, who were not any longer to make a difference, as under the law of Moses, between what might lawfully be eaten, and what was unclean.

⁸ Ver. 16. *L.* reprobate, unto every good work reprobate, *i. e.* their error makes them incapable of performing good actions.

CHAP. II.

1. **B**UT teach thou what is agreeable to sound doctrine.

2. Exhort the aged men to be ¹ sober, ² chaste, prudent, pure in faith, charity, and patience:

3. The aged women likewise, that they be ³ in habit as

¹ Ver. 2. The Greek word also signifies *vigilant*, as St. Jerome hath observed upon this place. This interpretation is supported by the Syriac version.

² We may also translate the word in the Greek by *grave, decent*, *i. e.* who betray

no levity in their behaviour, misbecoming the gravity of an aged man.

³ Ver. 3. The word in the Greek, and even that of *habitus* in the Latin, not only signifies the garment, but also all the outward behaviour.

becometh

becometh holy women; not railers, not given to much wine; but that they be teachers of good things:

4. To teach the young women to be wise, to love their husbands, and their children;

5. To be prudent, chaste, ⁴ sober; to take care of their family; to be moderate, and obedient to their husbands; ⁵ that the word of God may not be reviled.

6. Young men likewise exhort to be ⁶ sober.

7. In all things shew thyself a pattern of good works, ⁷ in doctrine, in integrity, in gravity of behaviour.

8. Use sound speech that cannot be condemned, that our adversaries may be ashamed when they have no evil thing to say of us.

Eph. 6. 5. 9. Teach servants to be obedient to their masters, and
Col. 3. 22. to please them in all things, not contradicting them:
1 Pet. 2. 18.

10. Not to do them any wrong; but to be faithful to them in all things; that in all their actions they may ⁸ recommend the doctrine of God our Saviour.

Tit. 3. 4. 11. For ⁹ the grace of God our Saviour is made manifest unto all men,

12. Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this world;

13. Looking for our blessed hope, and the ¹ glorious appearance of the ² great God and our Saviour Jesus Christ:

14. Who

⁴ Ver. 5. This word is not in the Greek: it is a secondary sense of the word *σωφρονας*, which not only signifies *prudent*, as it is translated in our Vulg. but *sober*.

⁵ i. e. that unbelievers may not have occasion to despise the Christian religion.

⁶ Ver. 6. *Orb.* moderate, i. e. not to suffer themselves to be hurried away by the passions of youth.

⁷ Ver. 7. We find literally in the vulgar Greek, shewing in thy doctrine integrity, gravity, and incorruptness. This last word, which is not in some copies, is an unnecessary repetition.

⁸ Ver. 10. i. e. give their masters a good opinion of the Christian religion.

⁹ Ver. 11. i. e. God calleth all men to the gospel, without respect of persons, quality, age, or sex. We find in the Greek *the grace of God which bringeth salvation to all men, hath appeared*, i. e. the gospel which giveth all men hopes of salvation.

¹ Ver. 13. *L.* of the glory, i. e. which shall be full of glory and majesty.

² i. e. of Jesus Christ the great God, and our Saviour. Thus ought the Greek text to be translated, as St. Jerome and the most learned Greek commentators have observed,

14. Who gave himself for us, that he might redeem us from all our sins, and purifying us, make to himself a people ³ acceptable to him, and zealous of good works.

15. These things teach; rebuke and exhort with all authority; ⁴ suffer not any man to despise thee.

observed, since there being no article in the Greek before the word *Saviour*, these words, *great God and Saviour*, relate to Jesus Christ; so that, according to them, there is not the same ambiguity in the original as in the Latin version.

³ Ver. 14. The word in the Greek, and

which St. Paul seems to have borrowed from the Greek of the LXX. signifies *peculiar*. In this sense are the Jews in the Old Testament called the people of God; because God had chosen them to be his people before all other nations.

⁴ Ver. 15. *L.* let no man despise thee.

CHAP. III.

1. **P**UT ¹ them in mind to be subject to princes and powers, to obey their commands, to be ready to perform every good work,

2. To speak evil of no man, not to love disputing, but to be gentle, shewing all meekness unto all men.

3. For we ourselves also were some time ² foolish, unbelieving, not knowing whither we went, subject to all kinds of lusts and pleasures, full of malice and envy, hateful, and hating one another.

4. But when God our Saviour shewed his goodness and *Tit. 2. 11.* love towards men,

5. He saved us, not because of the good works which *2 Tim. 1. 9.* we had done, but through his mercy, and the baptism of regeneration, and ³ of the renewing of the Holy Ghost,

6. Which he shed on us abundantly through Jesus Christ our Saviour.

7. That being justified through his grace, ⁴ we may in hope be heirs of eternal life.

¹ Ver. 1. *i. e.* the Cretans, who perhaps were inclined to sedition.

² Ver. 3. *i. e.* we lived like irrational animals.

³ Ver. 5. We may also translate from the Greek, *by the renewing.*

⁴ Ver. 7. *i. e.* expect the inheritance.

8. This is most certain, and I desire thee to confirm
 ' those in this truth, who believe in God, that they may
 be careful to be the first to practise good works. This is
 good and profitable unto men.

¹Tim. 1. 4.

²Tim. 2. 23

9. But avoid ⁶ ridiculous questions, ⁷ genealogies, con-
 tentions, and disputes about the law ; for they are unpro-
 fitable and vain.

10. ⁸ An heretic, after ⁹ the first and second ¹ admoni-
 tion, avoid.

11. Knowing that he that is such, is a lost man, and is
 himself inwardly convicted that he sinneth.

12. When I shall send Artemas or Tychicus, endea-
 vour to come unto me speedily to Nicopolis: for I have
 determined there to winter.

13. Be careful to send first Zenas, ² a doctor of the law,
 and Apollo, and let nothing be wanting to them.

14. Let our brethren also learn to be first in good
 works, when ³ there is occasion, that they may not be
 unfruitful.

⁵ Ver. 8. Gr. those who have believed.

⁶ Ver. 9. *L.* foolish. See the second
 epistle to Timothy, ch. 2. v. 23. The
 Jews, who became Christians, and even
 the new converted Gentiles, introduced
 into the Christian religion, several questions
 which corrupted the purity thereof; the
 one by mingling their traditions therein;
 the other the platonic philosophy.

⁷ See the first epistle to Timothy, ch. 1.
 v. 4.

⁸ Ver. 10. *i. e.* a man who, having
 been frequently admonished of his errors,
 persisteth obstinately therein, and separateth
 himself from the church.

⁹ St. Jerome observes upon this passage,
 that the word in the Greek signifies barely,
 after having admonished him.

¹ Our Latin edition agrees with all the
 Greek copies. St. Irenæus seems never-

theless to have had a Greek copy, where
 he read, *after one single admonition.* Ter-
 tullian, St. Cyprian, Pacian, and some
 other antient Latin fathers, support this
 reading, which St. Jeromè himself men-
 tions as if it were in the Greek in his time,
 at least in some copies. For, according
 to him, St. Athanasius read as we read at
 this day in the Greek and Latin. This
 expression signifies, *more than once*, or, as
 Theodoret expresses it, *twice and thrice.*

² Ver. 13. The word in the Greek,
 which our interpreter hath very well
 translated by *legisperitum*, signifies, *an inter-
 preter of the law*; which may be equally
 understood of the Jewish and the Roman
 law: the Syriac interpreter, and the Arabic
 of Erpenius, have *scribe*.

³ Ver. 14. *i. e.* when the faithful have
 need of them.

15. All that are with me salute, thee. Salute them that love us ⁴ in the unity of the faith. The grace ⁵ of God be with you all. Amen ^{*}.

⁴ Ver. 15. *L.* in the faith, *i. e.* our brethren who are united with us by faith; *oth.* they who love us truly and sincerely.

⁵ The word *God* is not in the Greek, but in the Greek and Latin of the two MSS. of Clermont and St. Germain's, we read *of our Lord*. St Jerome, who found the same reading in the Latin edition of his time, saith, that this word is not in

the authentic copies, that is, in the original Greek.

^{*} We read at the end of this epistle in most of the Greek copies, *that it was written from Nicopolis in Macedonia, to Titus, who was ordained the first bishop of Crete*. But although these sort of additions be in most of the antient Gr. MSS. it is certain they do not belong to the text.



UNIT 8

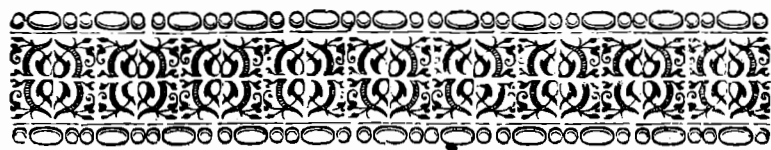
Unit 8: The Great Wall of China
The Great Wall of China is one of the most famous landmarks in the world. It is a long wall that stretches across the northern part of China. It was built by the Chinese to protect their country from invasions.

The wall is made of bricks and stones. It is very old and has been built many times. The first wall was built over 2,000 years ago. It was made of earth and stones. Later, it was rebuilt with bricks and stones.

The wall is not only a symbol of China's history, but also a great engineering achievement. It shows the wisdom and hard work of the Chinese people. Today, it is a popular tourist attraction and a UNESCO World Heritage Site.



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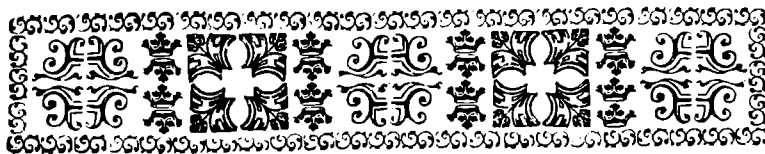
T H E
P R E F A C E
T O T H E
EPISTLE of St. *PAUL*
T O
P H I L E M O N.



Philemon, whom St. Paul had converted, was a rich man of Colosse, who bestowed large alms on the faithful of the city. One of his slaves, called Onesimus, having robbed him, fled to Rome, where, going to St. Paul, who was a friend of his master's, he repented of his fault, and became a Christian. St. Paul having kept him some time with him, to instruct him in religion and piety, sent him back to Philemon, with this letter of recommendation.


THE
REFLECTOR
OF THE
EPISCOPAL
CHURCH

[illegible]



THE
E P I S T L E
O F
St. P A U L
T O
P H I L E M O N.

C H A P. I.

1.  AUL, a prisoner for Jesus Christ, and Timothy our brother, to our beloved Philemon, our fellow labourer ;
2. And our well beloved ¹ sister Apphia, to Archippus ² our fellow soldier, and to the church in thy house :

¹ Ver. 2. The word *sister* is not to be found in the vulgar Greek, but it is in the Alex. MS. and in the two MSS. of Clermont and St. Germain's, in which the word *beloved* is not inserted. Thus were the Christian women called. The most learned Greek commentators conjecture, that Apphia was wife to Philemon.
² *i. e.* who fought with Timothy and me in defence of the gospel of Jesus Christ. Archippus was probably a preacher of the gospel.

3. Grace and peace be with you from God our Father and our Lord Jesus Christ.

4. I thank my God, making mention of thee always in my prayers ;

5. Hearing of thy love and faith towards our Lord Jesus Christ, and towards all the saints,

6. ³ That ⁴ the charity which your faith causes you to distribute, ⁵ may appear to the whole world, and be known by all the good ⁶ works which you perform for the love of Jesus Christ.

7. For thy charity, dear brother, hath given us great ⁷ joy and consolation, perceiving the ⁸ relief which the faithful have received from thee.

8. Therefore ⁹ altho' I have in Jesus Christ full power to prescribe what is fit for thee to do,

9. The love which I have for thee causeth me rather to make use of prayers ¹ with thee who art aged, even as I, Paul, who am now in bonds for Jesus Christ.

10. I beseech thee *therefore* for my son Onesimus, whom I have begotten in my bonds,

11. Who in time past was unprofitable to thee, but who now is profitable to us both.

12. I send him to thee, and I intreat thee to receive him as ² one who is very dear to me.

³ Ver. 6. This must be joined with ver. 4. i. e. *I beseech God that the charity, &c.*

⁴ L. the communication of thy faith.

⁵ L. become evident: we find in the Greek *be effectual*; but the Latin interpreter might read in his Greek copy *εραπείας*, and not *εργων*: and Beza himself favoured this reading against all his Greek MSS.

⁶ The word *work* is not in the vulgar Greek, where we find only *all the goods*; but it is in the Greek MS. of Alex. in one of Stephens, and Ximenes has put it in his Greek edition.

⁷ Ver. 7. Gr. *grace*; but the same word also signifies *joy*: nevertheless, several Gr. MSS. support in this place the reading in the Vulg.

⁸ L. that the bowels of the saints have been refreshed.

⁹ Ver. 8. *Orb.* altho' I be free, because of Jesus Christ.

¹ Ver. 9. We find literally in the Greek, *being such a one as Paul the aged*, which is ambiguous. It would be more clear if we translated, *tho' I be such as I am, namely, Paul the aged, and moreover a prisoner for the sake of Jesus Christ.*

² Ver. 12. L. mine own bowels.

13. I designed to keep him with me, that he might serve me ³ instead of serving you, in my bonds for the gospel :

14. But I was not willing to do any thing without thy consent, that thy good work should not be, as it were, forced, but voluntary.

15. For ⁴ perhaps he quitted thee for a short time, that thou mightest receive him for ever.

16. Not any more as a slave, but as one who from being a slave is become our beloved brother, for whom I have a particular affection, and whom you ought to love more as belonging to you, ⁵ both according to the manner of men, and ⁶ according to the Lord.

17. If therefore thou countest me as thy brother, receive him as myself.

18. If he hath wronged thee, or oweth thee ought, take me for his surety.

19. I Paul, who write to thee with my own hand, I will satisfy thee, not to say to thee, that thou owest thine own self unto me.

20. I beseech thee, brother, that I may obtain of thee in our Lord what I desire ; give me this comfort in our Lord.

21. I have written this to thee, being persuaded that thou wilt ⁷ hearken to me, and knowing that thou wilt do even more than I say.

22. Prepare me a lodging ; for I trust that through your prayers I shall be in a condition to come to you.

23. Epaphras, my fellow-prisoner for Jesus Christ, salutes thee.

³ Ver. 13. *L.* for you ; *oth.* in your stead.

⁴ Ver. 15. *i. e.* perhaps God was pleased that he should leave you, &c. St. Paul judges so from the event.

⁵ Ver. 16. *L.* in the flesh, *i. e.* because he is your slave, and his body wholly in your power.

⁶ *i. e.* because he is your brother, inasmuch as he is a Christian.

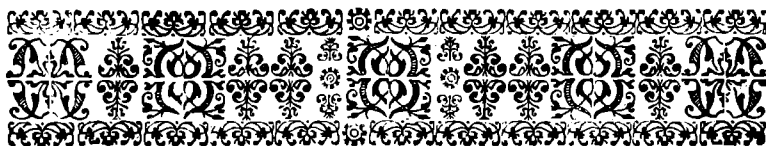
⁷ Ver. 21. *L.* having confidence in thy obedience ; but *to obey* signifies also, especially in the Greek of the LXX. *to hearken*, and it is not probable that St. Paul spoke in such an imperious manner.

24. Mark also, Aristarchus, Demas, and Luke, my fellow-labourers.

25. The grace of our Lord Jesus Christ be with your spirit. Amen. *

* We read in most of the Greek copies at the end of this epistle, *that it was written from Rome to Philemon by Onesimus a slave*. These words *by Onesimus a slave* are not in the antient Gr. MS. in the [French] king's library, to which are annexed the Scholia under the name of St. John of Damascus.





T H E
P R E F A C E
T O T H E
E P I S T L E of St. *PAUL*
T O T H E
H E B R E W S.

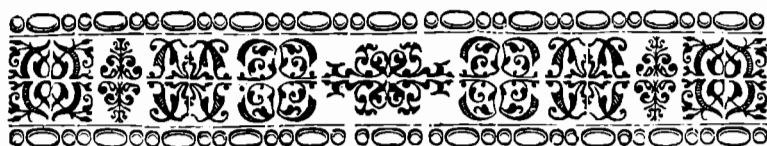


F Grotius had consulted the best and most antient Greek copies of the epistles of St. Paul, he would not so boldly have affirmed, that the epistle to the Hebrews was placed after all the rest, because it was long questioned whether it were canonical, and written by this Apostle ; for in most of the Greek MSS. it is placed immediately after the second epistle to the Thessalonians : and indeed it was generally received by all the orthodox churches in the east. It is true, that the western church did question its authority, and for a great while it

was not read in their public assemblies, at least in some churches. St. Cyprian never cites this epistle, which proves that it was not then read in the African churches. But after all, the tradition of these western churches cannot be true, since St. Clement, bishop of Rome, and a disciple of the Apostles, hath quoted it in his epistle to the Corinthians. Optatus, St. Hillary, St. Ambrose, St. Augustine, and some other Latin fathers, have not only received it as canonical and divine, but as being really written by St. Paul; therefore when St. Jerome affirmed that in his time it was not generally received among the Latins, he only meant that it was not publicly read in most of the western churches; for he, as well as the other fathers, ascribes it to this holy Apostle in many parts of his works: and most of the antient heretics acknowledge that St. Paul is the author of it. The Arians were the first among the easterns, who rejected it, because it did not favour their novelties; which gave occasion to Theodoret to say, that these sectaries opposed all the antient traditions of the church, who read it in their assemblies from the time they had received the writings of the Apostles. Even Eusebius of Cæsarea, who could not be suspected by the Arians, believed with all the antients that it was really St. Paul's. The authority of St. Clement is an evident proof that at first the Roman church agreed perfectly with the eastern churches upon this point. It is probable, that the Novatian schism afterwards obliged some of the Latin churches to forbear reading this epistle to the Hebrews publicly; for these schismatics supported their novelties upon these words of the sixth chapter, For it is impossible for them who were once enlightened, who have tasted of the heavenly gifts, who have received the Holy Ghost, who have likewise tasted of the sweetness of the word of God, and the benefits of the world to come, if they shall fall away, to renew themselves by repentance. Which seemeth absolutely to condemn all repentance after baptism; for to be enlightened, in this place, is the same thing as to be baptised. It cannot however be denied, but that the stile of this epistle is different from that of the rest
of


of the epistles of St. Paul. Origen, who was sensible of this, believed that it was written by one of the disciples of this Apostle, who probably only committed to writing what he had learned from his master. It is also possible, that St. Paul wrote it in Hebrew, and that it was afterwards translated into Greek by St. Luke, or St. Clement ; and this is the opinion of Theophylact : but it is much more likely that it was at first composed in Greek, which does not hinder but that the Apostle might be the true author of it. As to the thoughts, which are very great and sublime, it doth not seem that they can be any other's than St. Paul's, who writing to Jews, speaks as a learned Pharisee. Nay, such of the present Jews, as are acquainted with the stile of their antient doctors, freely confess, that this epistle must have been writ by a man well versed in their law, and that he hath followed, in the sublime interpretations that he giveth to many passages of the Old Testament, the method then practised in their synagogues. The new converts among the Jews were so prejudiced in favour of the law of Moses, that they could not wholly forsake it. They were persuaded that the Messiah promised to their nation, was not to destroy it, but to perfect it. St. Paul therefore addresses this epistle to them, to exhort them to continue firm and constant in the faith which they had embraced, and to put their whole trust in Jesus Christ, who is the supreme prophet whom God hath sent to men for their salvation. He shews that Jesus Christ is not only far above Moses, but the Angels themselves, being the only Son of God ; and that they ought to give ear and draw nigh to him with confidence, because he is their high priest. He therein explains in what this office of high priest, wherewith Jesus Christ is invested, consists, and how the antient priesthood, which was not to continue for ever, was intirely abolished.

The first of these is the fact that the
 government has been unable to raise the
 necessary funds to meet its obligations.
 This has been due to a variety of factors,
 including the fact that the government has
 been unable to collect the necessary taxes.
 The second factor is the fact that the
 government has been unable to borrow the
 necessary funds from the international
 market. This has been due to the fact
 that the government has a poor credit
 rating, which makes it difficult for it to
 obtain loans at reasonable rates of interest.
 The third factor is the fact that the
 government has been unable to reduce its
 expenditures. This has been due to the
 fact that the government has been unable to
 reform its budgetary system, which has
 led to a massive increase in the size of
 the government's budget.



T H E
E P I S T L E
O F
St. P A U L
T O T H E
H E B R E W S.

C H A P. I.

1.  OD having spoken to our fathers in times past ¹ on several occasions, and in divers manners, by his prophets,
2. Hath at length in these days spoken to us by his Son, whom he hath appointed heir of all things, by whom he hath also made ² the world.

¹ Ver. 1. The word in the Greek and Latin signifies literally *in several parts*, i. e. at sundry times, and by several prophets, who lived in different ages.

² Ver. 2. *L.* the ages.

Wfs. 7. 26. 3. And as he is ⁴ the brightness of his glory, and ⁵ the image of his substance, and as he sustaineth all things by his powerful word, after he had purified us from our sins, he is set down at the right hand ⁶ of God ⁷ in the highest heaven,

4. Being exalted as much above the angels, as the name, which he hath inherited, is above theirs.

Pf. 2. 7. 5. For ⁸ to which of the angels hath God ever said; *Sam.* 7. 14. Thou art my Son, this day have I begotten thee? and in another place; ⁹ I will be to him a Father, and he shall be to me a Son.

Pf. 96. 7. 6. And again, when he bringeth ¹ his first born into the world, he saith; *Lt* ² all the angels of God worship him.

³ Ver. 2. This is what the fathers of the council of Nice called, *light of light*, *i. e.* (as we read in the book of Wisdom, ch. 7. v. 26. whence St. Paul seems to have borrowed this expression) *the brightness of the eternal light*. By this metaphor, which is taken from the sun, the apostle would shew, that the Son is the image of the divine Majesty; for thus doth the word *glory* signify.

⁴ *L.* the character, *i. e.* the impression of the person of the Father: which is a metaphor taken from an impression of a seal; and so the Son is in all things the image of the Father.

⁵ *L.* by the word of his power, *i. e.* by his powerful command: the meaning is, that Jesus Christ governeth the whole world, whereof he is Lord and Master.

⁶ *L.* of the Majesty, *i. e.* the supream Majesty.

⁷ Not that God is limited by any space; but St. Paul makes use of an expression common among the Hebrews, who call the place of God's residence, *the heaven of heavens*, or the highest heaven.

⁸ Ver. 5. The apostle would shew from this passage of the psalms, that Jesus Christ is not the Son of God in the same manner as the angels are called *the sons of God*; but that he is so in an especial manner, he, with the Jews of his time, by a *deras* or sublime and spiritual sense, applies to the Messiah, what he understood literally of David when raised to the throne. See the Acts of the Apostles, ch. 13. v. 33.

⁹ These words do literally belong to Solomon, as the type or figure of Jesus Christ, and by a *deras* or sublime and spiritual sense to Jesus Christ; as Ribera proves at large in his commentary upon this passage.

¹ Ver. 6. *i. e.* his only Son; what is most dear to him; and St. Paul from this also proves, that Jesus Christ is the Son of God in an especial manner, and not as the angels.

² Origen believeth that these words were taken from Deut. ch. 32. v. 43. where they are still to be found in the version of the LXX.

7. And of the angels, he saith ³; That he maketh the ^{Pf. 103. 4.} spirits his angels, and ⁴ his ministers, flames of fire.

8. But as to his Son, he saith; O God, thy throne shall ^{Pf. 44. 7.} endure for ever; the scepter of thy kingdom is a scepter of righteousness.

9. Thou hast loved righteousness and hated iniquity, therefore ⁵, O God, thy God ⁶ hath consecrated thee with a much more excellent oyl, than that wherewith others have been consecrated.

10. The scripture says again; Thou, Lord, in the begin- ^{Pf. 101. 26.} ning hast created the earth; and the heavens are the work of thy hands :

11. They shall perish; but thou shalt endure for ever; and they all shall wax old, as doth a garment.

12. As a vesture ⁷ shalt thou cause them to change, and they shall be changed; but thou art always the same, and thy years shall not fail.

13. And to which of the angels hath he said; Sit on ^{Pf. 109. 1.} my right hand till I make thy enemies thy footstool? ^{1Co. 15. 25}

³ Ver. 7. The article in the Greek before the word *angels*, seemeth to shew that we ought to translate, *he maketh his angels spirits*; but the meaning is, the spirits are his angels, *i. e.* ministers or messengers to execute his will. The word, in the Hebrew, is ambiguous, signifying *wind* as well as *spirit*. Most of the Rabbins understand this passage in the psalms, of the wind and thunder, which are, as it were, God's ministers; but St. Paul has followed the sense which he found in the version of the LXX. and which is supported also by the most antient Rabbins. We might also translate it literally, supposing the word *spirit* to signify *wind*, he maketh his angels as the winds, *i. e.* his messengers speedy as the winds, it being certain that the particle *as* is, in many places, understood by the Hebrews.

⁴ Thus must we translate literally, *i. e.* his ministers are light and active as fire. According to the interpretation of the Rabbins, we should translate these words of the psalm thus, *burning flames are his ministers*; which appeareth from the example of Sodom and Gomorrah.

⁵ Ver. 9. *Oth.* God thy God, *i. e.* the God whom thou worshippest.

⁶ *L.* anointed with the oyl of gladness above thy fellows; which is an allusion to the title of Messiah, which signifies *anointed*.

⁷ Ver. 12. *L.* shall change them, *Gr.* shall fold them up; but in some Greek copies we read as in the Vulg. which agreeth also with the Hebrew text of the psalm whence these words are taken.

14. Are not all these angels ⁸ spirits, who act as ministers sent forth to minister for the sake of those who are to receive the inheritance of salvation?

⁸ Ver. 14. The angels, with respect to God, is, with respect to the angels, as the God, are like the ministers of a great king; son of this great king, which son is above and Jesus Christ, who is the only Son of all these ministers.

C H A P. II.

1. **T** Herefore we ought to give the more earnest heed to the things which have been taught us, lest ¹ we should let them slip.

2. For if ² the word, which has been preached by angels, had such authority, that all who transgressed it by their disobedience, were punished as they deserved,

3. How shall we escape, if we neglect such an excellent doctrine of salvation, which being first declared by the Lord, hath been confirmed to us, by those who heard it from him?

Mar. 16. 20 4. Whereunto God also bare witness, with signs, and wonders, and with divers miracles, and gifts of the Holy Ghost, which he imparted as it pleased him.

5. For unto the angels hath not God put into subjection ³ the world to come, whereof we speak.

¹ Ver. 1. *L.* we happen to run out, this is a metaphor taken from cracked vessels which cannot contain any thing that is put into them. It may also be understood of a ship, which when full of leaks, at length periseth, and the meaning would be, *lest we perish.*

² Ver. 2. *i. e.* the law. See the Acts ch. 7. v. 53. and the epistle to the Galatians, ch. 3. v. 19.

³ Ver. 5. The Jews make use of the same expression, to denote the reign of the Messiah, *i. e.* the happy state of the blessed in heaven with Jesus Christ. It may also be understood of the church, which is called the *world to come*, being compared with the synagogues, which is, as it were, the first world, and in this sense Jesus Christ is called in Isaiah, *Pater futuri sæculi*, having brought the new law, which God gave to men by his ministry, whereas the law of Moses was given by the ministry of angels.

6. Now one, in a certain place of *scripture*, saith; [†] 8. 5. What is man, that thou art mindful of him? Or the son of man, that thou regardest him?

7. Thou hast made him [‡] a little lower than the angels, but thou hast crowned him with glory, and honour, and didst give him command over the works of thy hands:

8. Thou hast put all things in subjection under him. Now God, when he put all things in subjection under him, left nothing which is not put under him: however we see not yet all things put under him.

9. But this Jesus, who was made a little lower than ^{Phi. 2. 8. 9.} the angels, because of the death which he hath suffered, we see him crowned with glory and honour; [¶] God being pleased that he should die for all men:

10. For it became the wisdom of God, for whom, and by whom, are all things, and [‡] who had brought many sons to glory, [¶] to make the author of their salvation perfect by sufferings.

[†] Ver. 6. St. Paul seemeth to have applied to Jesus Christ, by a *deras* or sublime sense, what the Jews of his time applied, in the same manner, to the Messiah; this principle must necessarily be laid down, if we would truly understand this epistle: as he speaks to converted Hebrews, he makes use of such interpretations of scripture, as were admitted by the Jews, whose doctors referred to the Messiah several passages, which seem to have another meaning.

[‡] Ver. 7. *Orth.* for a short time.

[¶] Ver. 9. *L.* that he by the grace of God should taste death for all men; instead of these words, *by the grace of God*; some Greek MSS. formerly read, *people's* ~~is~~, *without God* or *God excepted*. The Greek Scholiast ascribes this reading to the Nestorians, as if they had purposely falsified this passage of St. Paul: but this cannot be, because it is to be found in

Origen's commentary upon St. John, which he supporteth, nevertheless making mention of the other reading which hath remained in all the Greek copies, and which the antient Latin interpreter had reason to follow: for this alteration seems to have been made only to authorize the opinion of those who believe that Jesus Christ died not only for men, but angels, supporting this their opinion upon these words, *for all, except God*.

[‡] Ver. 10. *i. e.* had resolved to bring.

[¶] *i. e.* to make him absolutely perfect, and entirely happy; which happened to Jesus Christ after his resurrection and ascension, when he sat down at the right hand of his Father. The word in the Greek may also be translated, *consecrated*, as if his entrance into heaven had more particularly given him the office of high priest; this explication is confirmed by the following words.

11. For he that sanctifieth, and they who are sanctified, have all the same origin; for which cause he is not ashamed to call them brethren,

Rf. 21. 23. 12. When he saith; I will declare thy name to my brethren; in the congregation will I sing praises unto thee.

Rf. 17. 3. 13. And in another place; I will put my trust in him.
1/a. 8. 18. Again he saith; Behold I and the children, which God hath given me.

Osee 13. 14. 14. The children therefore being clothed with flesh and blood, he was himself likewise clothed as they, that by his death he might destroy him who hath the power of death, that is, the devil;

15. And deliver from bondage those whom the fear of death made slaves all their life-time.

16. For * it is not the angels whom he hath set at liberty, but those who are of the seed of Abraham.

17. Therefore it behoved him to be made like unto his brethren in all things, that he might be, in what should regard the service of God, a merciful and faithful high priest, who might expiate the sins of the people.

18. For being himself exposed to sufferings and temptations, he is also able to succour them that are tempted.

* Ver. 16. *L.* he did in no wise take upon him angels. The most common sense of these words is, that the Son of God did not unite himself to the angelic, but to the human nature, and most of the Fathers understand them of the mystery of the incarnation: but the word in the Greek, and which the antient interpreter hath translated literally by, *apprehend it*, signifies to lay hold on any one in order to draw him out of the danger wherein he is fallen.

C H A P. III.

1. **T**herefore, holy brethren, ¹ who are partakers of the heavenly calling, consider ² Jesus the ³ apostle, and the high priest ⁴ of the faith which we profess,

2. Who is faithful to him who ⁵ hath raised him to this ^{Num. 12. 7.} dignity, as Moses was also faithful to him ⁶ in all the house, of which he gave him the government.

3. For he was counted worthy of a far greater glory than Moses, inasmuch as the glory of him who built the house, is greater than ⁷ that of the house.

4. For every house hath been made by some man. Now ⁸ it is God who hath made all things.

5. Moses verily was faithful in all the house of God as a servant, to propose what he was ordered to say :

6. But Jesus, as a Son, governs ⁹ his own house, whose

¹ Ver. 1. *i. e.* who are called to the inheritance of heaven, and to a life of immortality. St. Paul alludeth to the Hebrews, whom God, under the leading of Moses, called to the land of promise.

² Gr. Jesus Christ; but in some ancient Gr. MSS. we do not read the word *Christ*.

³ *i. e.* who was sent by his Father; and indeed Jesus Christ was first sent to the Jews, according to the promise which God had made to them concerning him.

⁴ *L.* of our confession.

⁵ Ver. 2. *L.* hath made him. The Arians have made an ill use of this word, as if the Son of God was a mere creature; but the word *make* is to be taken here, and in some other parts of scripture, *to raise to some high dignity*; and to this the Socinians themselves agree.

⁶ *i. e.* in all that related to the common-

wealth of Israel, which God had committed to him.

⁷ Ver. 3. Altho' Moses was the chief of the state, he was nevertheless an Israelite, and thus he was a part of the house; whereas Jesus Christ, by whom all things were made, is not only the head of the family, but the father, and the architect of the building. This reasoning of St. Paul is more clear in the Hebrew tongue, where the word *son* is derived from a verb, signifying *to build*, so that Jesus Christ, as we may so say, is the father and architect of the whole world, and especially of the church.

⁸ Ver. 4. *i. e.* there is as much difference between Moses and Jesus Christ, as between the Creator and the creature.

⁹ Ver. 6. *i. e.* his family, whereof he is the Father, not like Moses, who was only the servant and minister of God, and not his own son.

house are we, if we firmly preserve, all our life-time,
 the confidence and hope wherein we glory.

Pf. 94. 8. 7. Therefore, as faith ² the Holy Ghost, to day, hearing
Heb. 4. 7. the voice of God,

8. Harden not your hearts as ³ in the day wherein the
 people provoked him, when they tempted him in the wil-
 derness,

9. Where your fathers, who tempted and proved me,
 saw the great things which I did,

10. ⁴ For the space of forty years. Therefore I was
 wroth with this people, and said; They have always erred
 in their hearts; but they have not known my ways.

11. I swear to them in my wrath; that they should
 never enter ⁵ into the place where I would have given
 them rest.

12. Take heed, brethren, lest any of you fall into an
 evil spirit of unbelief, which separateth from the living
 God:

13. But exhort one another daily, ⁶ while the time,
 called to day, lasteth; lest some of you be hardened, be-
 ing seduced by sin.

14. For we are become ⁷ one with Jesus Christ, pro-

¹ *i. e.* the Christian religion, which giveth us a firm hope of eternal life, wherein all our joy and glory consists. meaning is, *tried me for the space of forty years.* St. Paul very frequently transposes the words.

² Ver. 7. *i. e.* David inspired by God.

³ Ver. 8. This also, according to the Hebrew, may be explained of the proper name of a place, called *Meriba*. The LXX, whom St. Paul followeth, have, instead of a proper name, put the signification of that name. See Exodus ch. 17. v. 17. where this story is related.

⁴ Ver. 10. Many have believed that these words ought not to be joined with the foregoing, but with those that follow, *i. e.* *I was wroth for the space of forty years*: but the text of St. Paul, which our interpreter hath translated literally, joins

them with the foregoing, and indeed the

⁵ Ver. 11. *L.* my rest, *i. e.* the land of promise, where the Israelites were to rest after the long labours which they had endured in the desert.

⁶ Ver. 13. *i. e.* while we yet live.

⁷ Ver. 14. *L.* partakers of Jesus Christ, *i. e.* the gospel, which we profess, uniteth us with Jesus Christ, so that we are but one body with him, and we have consequently a right to the inheritance, which he hath promised to them that believe in him.

vided we constantly preserve ⁸ his doctrine, as we received it, until the end.

15. ⁹ While it is said to us; To day, if ye hear his voice, harden not your hearts, as it came to pass ¹ in the day wherein the people provoked God;

16. For some, having heard it, provoked God; however not all those, who went out of Egypt under the leading of Moses.

17. Now, with whom was he wroth forty years? was ^{Nu. 14. 37.} it not with those who sinned, and whose carcasses fell in the wilderness?

18. And who are those to whom God swears that they should not enter into the place where he should have given them rest, but those who refused to believe?

19. And we see that they could not enter there, because of their unbelief.

⁸ L. the beginning of his substance: this word *substance*, signifies *faith*. St. Paul takes it in this sense in ch. 11. v. 1. because it is the foundation of all our hopes.

⁹ Ver. 15. *i. e.* while we live, and hear the word of God by his ministers.
¹ See above, v. 8.

CHAPTER IV.

1. **L**ET us therefore fear, lest any ¹ among us, neglecting the promise which God hath made, to admit us into the place of rest which he hath designed for us, be excluded.

2. For unto us hath the same thing been preached as to them: but they have profited nothing by hearing what hath been said to them, ² because they did not give credit to it.

¹ Ver. 1. Gr. among you: but in one of Stephens's Gr. MSS. we read as in the Vulg.

² Ver. 2. Gr. not being joined with faith in them that believed.

3. As

Ef. 94. 21. 3. As for us who have believed, we shall enter into this place of rest, ³ it being said only to the unbelievers, I have sworn in my wrath, that they should not enter into the place where I should give them rest, ⁴ and this rest was spoken of when he finished the creation of the world.

Gen. 2. 2. 4. For in some passage the scripture speaketh thus of the seventh day; God rested on the seventh day, having finished all his works.

5. It is here said again; They shall not enter into the place where I should have given them rest.

6. Since therefore it remaineth, that some must enter into this place of rest, and that they, to whom it was first promised, entered not in, because of their unbelief;

7. The expression, to day, sheweth again, a certain day, in these words which David pronounced so long after, as hath been said before; To day, if you hear his voice, harden not your hearts.

8. For if Joshua had led them into the place of their rest, David would not afterwards have spoken of another day.

9. There still remaineth, therefore, ⁵ a sabbath to be celebrated by the people of God.

10. For he who ⁶ is entered into the rest of God, must rest after his works, as God did after his.

11. Let us all, therefore, use our utmost endeavours to enter into this rest, lest any among us fall ⁷ into the same unbelief as they.

12. For ⁸ the word of God is quick and powerful, sharper

³ Ver. 3. *L.* according to what he hath said; but this expression being shortened, we must necessarily supply something.

⁴ *L.* and his works were finished from the beginning of the world.

⁵ Ver. 9. *i. e.* a true and perpetual sabbath in heaven, whereof the sabbath of the Israelites, in the land of Canaan, was but a shadow and figure.

Ver. 10. *Orb.* entereth, *i. e.* who en-

tereth into eternal life, that he may enjoy the same rest as God.

⁷ Ver. 11. *L.* after the same example of unbelief, *i. e.* be punished as they, falling into the same unbelief.

⁸ Ver. 12. *i. e.* according to most of the antient fathers, the son of God, who is the eternal word; but all that is said here, doth very well agree with the word of God in general, and to the gospel particularly:

sharper than a two-edged sword, ⁹ piercing even to the depth of the soul and spirit, even into the ligaments and marrow, and it discerneth the thoughts and intentions of the heart.

13. Nothing can be concealed from God, but all things ^{Pf. 33. 16.} are laid open and are manifest to him of whom we speak. ^{Ec. 15. 20.}

14. Since therefore we have a high priest, who is entered into heaven, *namely*, Jesus the Son of God, let us continue firm in our faith:

15. For we have not an high priest, who cannot be touched with our infirmities; but being like unto us, he hath been subject ¹ to all sorts of temptations, yet without sin.

16. ² Let us therefore come with boldness to the throne of grace, that we may obtain mercy, and find grace, ³ in the time when we have need of succour.

ticularly: and the better to clear up the argument of St. Paul, we may also by this word understand the threats which God denounceth against rebels and unbelievers, with regard to his threats against the Israelites in the desert.

⁹ *L.* even to the dividing asunder of the soul and spirit; *i. e.* even what is most secret in the heart of man.

¹ Ver. 15. *Obj.* to the same infirmities as we, sin excepted.

² Ver. 16. *i. e.* We ought not any more to have recourse to the high priest at Jerusalem, but to the throne of Jesus Christ our high priest, who sitteth at the right hand of his father in heaven, and who is always ready to shew mercy to us.

³ *i. e.* all our lives long, since we always stand in need of assistance.

CHAPTER V.

1. **F**OR every high priest, being taken from among men, is ordained for men in what concerns the worship of God, that he may offer gifts and sacrifices for sins.

2. Who can have compassion of those who offend thro' ignorance and error, being subject to the same weakness as they.

3. ¹ Therefore he is obliged to offer for himself, as well as for the people, *the sacrifices* for sins.

¹ Ver. 3. *i. e.* by reason of these weaknesses and infirmities.

4. Now

Ex. 28. 1.

2 Chro. 26.

18.

17. 2. 7.

4. Now no man can take this dignity to himself, but he must be called thereunto by God, as Aaron.

5. So also Jesus Christ * took not upon himself the dignity of high priest; but he received it from him that said unto him; ³ Thou art my son, this day have I begotten thee.

P/. 109. 4.

6. As he saith also to him in another place; Thou art a priest for ever after the order of Melchisedec.

7. And while he lived upon the earth, having offered up prayers and supplications, with strong crying, and tears, to him who was able to save him from death, he was heard because ⁴ of his piety.

8. Altho' he was the son of God, he learned obedience by what he suffered,

9. And ⁵ being come to his perfection, he became ⁶ the author of eternal salvation, to all who obey him,

10. As being called of God, a high priest after the order of Melchisedec.

11. I might ⁷ thereupon tell you many things, ⁸ which

² Ver. 5. *L.* glorified not himself to be made a high priest.

³ It was chiefly after his resurrection, when he entered into heaven, which was figured by the holy of holies, that Jesus Christ became an high priest after the order of Melchisedec, *i. e.* both king and high priest, he not having truly entered upon his reign till after his resurrection.

⁴ Ver. 7. *L.* of his respect, *i. e.* his respect for his father; which some nevertheless understand of the respect which the father had for him. The word, in the Greek, frequently signifies *fear*, and in the Latin edition annexed to the two ancient MSS. of Clermont and St. Germain, we read, *a metu*; as if the meaning was, that Jesus Christ was delivered from his dread of death, when he prayed in the garden: but *a metu*, in this ancient Latin edition, is the same as *propter metum*, according to

the nature of the Hebrew tongue; and the word *fear*, signifieth a pious and religious fear; which our Vulg. hath very well expressed by the word *reverentiam*.

⁵ Ver. 9. *L.* consummated; *oth.* consecrated. See ch. 2. v. 10. his ascension into heaven more particularly gave him the office of high priest: so that it was then chiefly, that he was consecrated by his Father.

⁶ *L.* causeth; not that he was not so before; but he became more perfectly so with respect to us after his resurrection; and in this sense it is said in the epistle to the Romans, ch. 4. v. 25. that *Jesus Christ rose again for our justification*.

⁷ Ver. 11. *i. e.* upon the resemblance between Jesus Christ and Melchisedec.

⁸ *L.* which are difficult to be explained.

you will not easily conceive if I told you them, seeing that ye are dull of hearing.

12. For when for the time ye ought to be teachers, ye have still need that one teach you the first principles of the word of God ; and have reduced yourselves to a condition, wherein ye have rather need of milk, than of strong meat.

13. Now he who feedeth only upon milk, doth not relish those discourses which concern perfection, because he is still a babe :

14. But strong meat is for those who are full of age ; for those whose mind, by a constant exercise, hath been used to discern between good and evil.

⁹ Ver. 13. *L.* hath no experience of the word of righteousness, *i. e.* of the sublime discourses relating to the holiness and perfection of the Christian religion. The sequel sheweth, that by the word *righteousness* we are to understand *perfection*; for *righteous* sometimes in scripture is the same as *true, solid, perfect*.

¹ Ver. 14. *L.* the senses.

C H A P. VI.

1. **L**EAVING therefore the first principles of Christianity, let us rise to what concerns the perfect, not staying any longer to lay the foundation of repentance from works, which cause death, and of faith towards God ;

2. Of what is taught concerning baptisms, the laying on of hands, the resurrection, and of eternal judgment.

3. And this will we do, if God permit :

¹ Ver. 1. *L.* to perfection, *i. e.* the doctrine of the most sublime mysteries of Christianity.

² The Catechumens performed penance, and confessed their sins, before they received baptism.

³ Ver. 2. *L.* of the doctrine of baptism,

i. e. what is taught the Catechumens before their baptism. The apostle makes use of the word *baptisms* in the plural, with regard to the baptisms or ablutions of the ancient law, and perhaps of St. John's baptism, altho' the Christians had but one baptism.

Mat. 12. 45

Heb. 10. 26

2 Pet. 2. 20.

4. For it is ⁴ impossible for those who were once enlightened, who have tasted of the heavenly gift, who have received the Holy Ghost,

5. Who have likewise tasted of the sweetness of the word of God, and ⁵ the benefits of the world to come,

6. If they shall fall away, to renew themselves by repentance, seeing they ⁶ crucify in themselves the Son of God afresh, and put him to an open shame.

7. For the land, which is often watered by rain that falleth upon it, and bringeth forth herbs meet for them by whom it is dressed, is ⁷ a land blessed of God ;

8. Whereas that which produceth only thorns and thistles, is forsaken, and threatened with cursing, and at length is burned.

9. But, beloved brethren, though we thus speak, we are persuaded that you are in a better condition, and are not so far from your salvation.

10. For God is not unrighteous to forget your *good* works, and ⁸ love which ye have shewn ⁹ for his name's sake, when ye assisted the saints whom ye do yet assist.

11. Now we desire that every one of you shew the same love even to the end, for the ¹⁰ accomplishment of your hope,

⁴ Ver. 4. In the Latin of the two ancient MSS. of Clermont and St. Germain's we read *difficult*; and it is common in our language to say that a thing is impossible, to express the difficulty that attends it. But this word seems here to be used in the strictest sense; for the repentance mentioned v. 6. is the repentance previous to baptism, as the sequel of the discourse sufficiently shews. Moreover, the word *enlightened* signifies *baptised*: according to the Syriac interpreter it may be understood of those who depart from the light of the gospel.

⁵ Ver. 5. Gr. the powers, *i. e.* immortality and the other blessings promised to

the faithful. The world to come doth also sometimes signify the present state of the evangelical law.

⁶ Ver. 6. They who forsake the Christian religion, are guilty of as great a crime as they who crucified Jesus Christ, since they renounce him, as much as the Jews did who crucified him.

⁷ Ver. 7. *L.* receiveth blessing of God, *i. e.* is fruitful.

⁸ Ver. 10. *The labour* is added in the vulgar Greek; but these words are not in some ancient Gr. MSS.

⁹ *Oth.* for him, towards him.

¹⁰ Ver. 11. We may also translate the word in the Greek by *full assurance*.

12. That ye may not be remifs, but followers of them who, through their faith and patience, fhall obtain the promifed inheritance.

13. For when God made promife to Abraham, becaufe he could fwear by no greater, he fware by himfelf,

14. And faid to him; I will heap bleffings upon thee, and give thee a numerous pofterity.

15. And fo, after long patience, he obtained what had been promifed to him.

16. For men fwear by one greater than themfelves, and an oath being to them a confirmation, is an end of all their strife :

17. Wherefore God, defigning more plainly to fhew the heirs of the promife, the immutability of his decree, alfo made ufe of an oath,

18. That by thefe two things, wherein God is unchangeable, and in which it is impoffible for him to lye, we might have a ftrong confolation; we, who only purfue the enjoyment of the bleffings propounded to us by hope,

19. Which is to our foul as an anchor both fure and ftedfaft, and which pierced even within the ² veil,

20. Whither Jefus ³ our forerunner is entered, having been made an high prieft for ever after the order of Melchifedec.

² Ver. 19. *i. e.* heaven. St. Paul makes ufe of this metaphorical expreffion, becaufe he fpeaks of Jefus Chrift as our high prieft.

³ Ver. 20. *Orth.* forerunner for us, *i. e.* that he may go and prepare a dwelling for us in heaven.

CHAPTER VII.

1. **F**OR this Melchifedec, king of Salem, prieft of the moft high God, who met Abraham returning from the defeat of the kings, and bleffed him :

2. To whom Abraham, moreover, gave a tenth part of

all, whose name first signifieth king of righteousness, and who was also king of Salem, that is, king of peace:

3. Whose ^a father, mother, and descent is not to be found, nor the beginning nor the end of his life, being thus the image ^a of the Son of God; *this Melchisedec, I say*, abideth a priest for ever.

4. Now consider how great this man was, to whom even the patriarch Abraham gave the tenth of the best of the spoils.

Dent. 18.3 5. To them that are the tribe of Levi, who receive the
Jos. 14.14 priesthood, the law giveth power to require tythes of the people, that is, of their brethren, who, however, proceed from Abraham as well as they.

6. But he who was not of ^a their race, received tythes of Abraham, and blessed him, to whom the promises were made.

7. Now without question, he ^a that blesteth is greater than he that receiveth the blessing.

8. As for the levites, ^a they are men subject to death who receive tythes, whereas Melchisedec is represented *as* ^a living.

9. And if I may say so, Levi also, who receiveth tythes, paid tythes in the person of Abraham;

10. For he was yet in Abraham, his grandfather, when Melchisedec met that patriarch.

^a Ver. 3. *L.* without father, without mother, without descent, &c. *i. e.* there is no mention made of his father and mother in the books of the law, nor of his descent.

^a *i. e.* Jesus Christ as high priest, because he is a type or figure of his eternal priesthood.

^a Ver. 6. *i. e.* the levites or priests who were of the race of Aaron.

^a Ver. 7. *i. e.* giveth the blessing as priest and minister of God: even at this day in the synagogues, on solemn feast

days, they, who pretend to be descended from the priests and levites, give the blessing to the people.

^a Ver. 8. *i. e.* the scripture, which relates their descent, shews us, that they succeeded one another in the priesthood.

^a Not that Melchisedec is not dead; but the apostle, speaking of his priesthood as the type of that of Jesus Christ, by the word *living* we are to understand, that the scripture says nothing of his death, nor of his successors in the priesthood.

11. If therefore the levitical priesthood, ⁷ under which the people received the law, could give ⁸ absolute perfection, what further need was there that another priest should appear after the order of Melchisedec, and not after the order of Aaron?

12. For the priesthood ⁹ being changed, there must of necessity also be made a change of the law:

13. For he of whom these things are spoken, is of another tribe, of which no man gave attendance at the altar:

14. Since it is evident that our Lord sprang out of the tribe of Juda, of which tribe Moses spake nothing concerning the priesthood.

15. And this is yet far more evident, in that there ariseth another priest who ¹ is like to Melchisedec,

16. And who hath not been made by a ² carnal commandment of the law, but ³ by a power which giveth him immortal life.

17. For the scripture saith; Thou art a priest for ever ^{Ps. 110. 4.} after the order of Melchisedec.

18. The old law is disannulled, because of the weakness and unprofitableness thereof:

19. Because it hath brought no man to perfection; ⁴ but

⁷ Ver. 11. *i. e.* with which, or rather for which; for the preposition which is in the Greek, and which our interpreter has translated by *sub*, signifies also in the Greek of the LXX. *by reason*, and the meaning is, that the law was given to the Israelites, that they might exercise that sort of priesthood, no other being mentioned.

⁸ L. consummation. St. Paul would shew by this reasoning, that the law of Moses was only temporary, and that there was to be a more perfect law under the Messiah.

⁹ Ver. 12. L. being translated, *i. e.* according to some, being removed from one tribe to another, viz. from the tribe of

Levi to the tribe of Juda; but the word *translated* seems here to have a larger signification.

¹ Ver. 15. L. according to the likeness of Melchisedec, *i. e.* of whom Melchisedec was the type or figure.

² Ver. 16. *i. e.* which only relateth to the flesh, and the manner wherein the priests, who are mortal, succeed each other.

³ *i. e.* by the almighty power of the Father, who, when he raised him from the dead, made him a priest for ever. We find literally *by a power of endless life*.

⁴ Ver. 19. The law only promises temporal blessings, but the gospel eternal life.

a better

a better hope, by the which we draw nigh unto God, hath been brought in its room.

20. And inasmuch as it is better not to be made without an oath, (for the other priests were made without an oath;

Ph. 109-4. 21. But this was made with an oath by him who said to him; The Lord swear, and ⁵ will not recal his promise; thou art a priest for ever after the order of Melchisedec.)

22. Accordingly Jesus Christ was made ⁶ a mediator of ⁷ a more excellent testament.

23. As to ⁸ the priests, there were many successions of them, because they were not suffered to continue by reason of death.

24. But because this man ⁹ continueth for ever, his priesthood shall never end.

25. Wherefore he is able for ever to save those who come unto God through his mediation, seeing he liveth for ever to make intercession for ¹ us.

26. For it was fit that we should have such an high priest ² as he was, holy, harmless, undefiled, separate from sinners, and exalted above the heavens:

Lev. 16. 6. 27. Who needed not ³ daily, as the other high priests, to offer sacrifices for his own sins, and then for the peoples, having done this once, when he offered up himself:

28. For the law maketh men priests which have infirmity; but ⁴ the word joined to the oath, ⁵ which was since

⁵ Ver. 21. *L.* will not repent.

⁶ Ver. 22. *L.* pledge, surety; to answer for any one is the expression commonly used in our language.

⁷ *Orb.* a more perfect covenant, and which shall last much longer than the old covenant.

⁸ Ver. 23. *i. e.* the high priests, who are often called in scripture only *priests*.

⁹ Ver. 24. *i. e.* as he is to live for ever, he shall have no successor.

¹ Ver. 25. *Gr.* for them; and we find

also the same reading in several ancient Latin MSS.

² Ver. 26. *i. e.* who should never die.

³ Ver. 27. *Orb.* often; this continual repetition of sacrifices shews some imperfection.

⁴ Ver. 28. See above, v. 21.

⁵ *i. e.* which was delivered after the law, David living after the time of Moses: now as to laws, the latter should be more perfect than the former.

the law, maketh the son ⁶ a perfect high priest for evermore.

⁶ We find in the Greek a word which our interpreter generally translates in this epistle by *consummatum*, and we have observed above, that it likewise signifies *consecrated*; so that the natural meaning of this expression seems to be this, that God, by these words of David, hath consecrated his Son, that he may be high priest for ever.

C H A P. VIII.

1. **N**OW of the things which we have spoken, this is the sum: we have an high priest so great, that he is seated in heaven, on the right hand of the throne ¹ of God,

2. Where he is the minister ² of the sanctuary, and of the true tabernacle, not pitched by men, but by the Lord.

3. For every high priest is ordained to offer gifts and sacrifices to God; wherefore it is of necessity that this man also have somewhat ³ to offer to him.

4. ⁴ If he were then on earth he could not be a priest, seeing that there are ⁵ others who perform this office according to the law.

5. Who serve unto ⁶ the representation and shadows of things in the heaven, according to those words which God ^{Ex. 25.40. Acts 7.44.} said unto Moses when he was about to pitch the tabernacle; See that thou make all things according to the pattern shewed to thee in the mount.

6. But our high priest hath been exalted to a ministry, by so much more excellent, as he is the mediator of a

¹ Ver. 1. *L.* of the majesty.

² Ver. 2. *i. e.* of the true sanctuary, or holy of holies, whereof the earthly was but a type.

³ Ver. 3. See ch. 9. v. 12.

⁴ Ver. 4. Gr. for if he had been; but in some ancient Greek MSS. we read as in the Vulg.

⁵ Jesus Christ not being of the tribe of Levi, to which the ancient priesthood was annexed by the law, he could not exercise it.

⁶ Ver. 5. *L.* to the pattern and shadow. The sacrifices and ceremonies of the ancient law, were types or figures of heavenly things.

more

more excellent ⁷ testament, which is established upon better promises.

7. For if the first had been faultless, there would have been no room for making a second.

Jer. 31. 31. 8. However, God saith, reproaching the Jews; The time shall come, saith the Lord, when I will make a ⁸ new testament in favour of ⁹ the house of Israel, and of the house of Juda,

9. Not like the covenant which I made with their fathers, when taking them by the hand I brought them out of Egypt; for they did not observe it, therefore I ¹ took no care of them, saith the Lord.

10. Now this is the testament which I will make in favour of the house of ² Israel, when that day shall come, saith the Lord; I will ³ imprint my laws in their minds, and ingrave them upon their hearts, I will be their God, and they shall be my people.

11. ⁴ They shall not need to teach every man his neighbour and his brother, saying; Know the Lord; for all shall know me, from the least to the greatest;

12. For I will pardon their unrighteousness, and their sins will I remember no more. ⁵

⁷ Ver. 6. *Oth.* covenant.

⁸ Ver. 8. *Oth.* a new covenant. The apostles have in this followed the LXX. who make use of the word *testament* instead of the word *covenant*, and even by the word *covenant*, we are to understand the law which God gave to his people; for in this doth the covenant consist which he maketh with men.

⁹ *i. e.* the Israelites and Jews. Thus do the prophets generally speak after the two tribes had separated themselves from the rest, *viz.* Juda and Benjamin. These two tribes called themselves Jews, and the other ten retained the name of Israelites.

¹ Ver. 9. *L.* I neglected them, *i. e.* I forsook them, because they forsook me.

² Ver. 10. The word Israel is here to be taken in the full extent of its signification, *viz.* for all the Jews in general.

³ *i. e.* I will give them laws which they shall retain and observe, by reason that they shall easily apprehend them.

⁴ Ver. 11. The Jews themselves agree, that when the Messiah comes they shall have a more perfect knowledge of the law. Jesus Christ was sent by his Father to enlighten the whole world.

⁵ Ver. 12. *And their iniquities* is added in the Greek; but these words are not in one of the Gr. MSS. at Rome, nor in the Syriac version.

13. In that he saith a new *testament*, he shewed that the first was decaying. Now that which decayeth and waxeth old, ⁶ is near its end.

⁶ Ver. 13. St. Paul intimates, that the antient law, which still subsisted, was drawing towards its end.

CHAP. IX.

1. **T**HIS first ¹ *testament* had also ordinances concerning divine worship, and a ² terrestrial tabernacle.

2. For ³ when the tabernacle was pitched, in the first ^{Ex. 26. 1.} ^{Ex. 36. 8.} part was put the candlestick, the table, and the bread ⁴ which was before the Lord; this part is called the holy place.

3. Beyond the second veil was that part of the temple called ⁵ the holy of holies.

4. Where was a ⁶ golden vessel for the incense and the ark of the testament overlaid round about with gold, ^{Levit. 16.} ^{Numb. 16.} ^{1 Kings 8. 9.} ^{2 Chr. 5. 10}

¹ Ver. 1. The word *tabernacle* is added in the Greek, as if the meaning was *the first tabernacle*; but the Vulg. agrees with the most antient and best Greek copies, with the Syriac version, and the most learned Greek commentators; besides, it appears by the whole sequel of the discourse, that we must supply the word *testament* or *covenant*, and not the word *tabernacle*; which Beza himself acknowledged, having in this place departed from the vulgar Greek.

² L. secular, worldly, *i. e.* material, and which was only the type of the heavenly.

³ Ver. 2. We find literally, *the first tabernacle was made, wherein was*. St. Paul, as well as the Jews, calls *the first tabernacle*, the first part of the tabernacle, *i. e.* the sanctuary; and the second part, *viz.* the holy of holies, is called the second ta-

bernacle. There is no mention made here of the court.

⁴ L. the shew bread.

⁵ Ver. 3. *i. e.* the most holy.

⁶ Ver. 4. Thus doth the word here signify in the Greek, the Latin, and in the Syriac version, whence some have inferred, that no mention is made of the golden altar of incense which was in the sanctuary, and not in the holy of holies. According to this sense there should have been a golden censer in the holy of holies. But as nothing is said of it either in the scriptures, or in the Jewish writers, it is probable that St. Paul placed the golden altar of incense in the holy of holies, it being very near, and only separated by the veil: moreover, the odour of this incense entered into the holy of holies.

7 wherein was a golden pot that had manna, Aaron's rod that budded, and the tables of the testament.

5. And over the ark were cherubims ¹ full of glory, shadowing the mercy-seat. Of all this I need not speak particularly.

6. Now these things being thus ordered, the priests ² went daily into the first part of the tabernacle, there to perform the usual service.

Ex. 30. 10. 7. But into the second part ¹ went the high priest only
Lev. 16. 2. once every year, not without blood, which he ² offered for his sins, and for the sins of the people.

8. The Holy Ghost thus signifying, that the way into the ³ holy of holies, was not yet made manifest, while the first tabernacle was yet standing :

9. This is ⁴ a figure which continueth to the present time, in which, according to this type, are offered gifts and sacrifices, which cannot purify the conscience of him who paid that worship to God ;

10. Which consists only in the use of meats and drinks, in divers washings and carnal ceremonies, appointed till such time only as they should be changed for better.

11. But Jesus Christ being come an high priest of good things to come, *hath entered* ⁵ once into the holy of holies ⁶ by a more excellent and perfect tabernacle, not made by men, that is, not like other buildings.

⁷ *i. e. before which*, for the preposition *in* is ambiguous, and is sometimes used in this sense. The tables only of the testament were in the ark, the pot, and Aaron's rod were near the ark.

⁸ Ver. 5. *Oth. shining.*

⁹ Ver. 6. Gr. do go. The temple was still standing when St. Paul wrote this epistle.

¹ Ver. 7. *Oth. goeth.*

² *Oth. offereth.*

³ Ver. 8. *i. e. heaven*, which is the true holy of holies.

⁴ Ver. 9. *L. a parable, i. e. the first part*

of the tabernacle is a similitude of what was to happen, which remains even to this day.

⁵ Ver. 11. The high priest of the Jews entered into the holy of holies but once every year, *viz.* on the day of expiation, and Jesus Christ once for all entered into heaven, which is the true holy of holies.

⁶ St. Paul makes use of this expression, comparing Jesus Christ to the high priests of old, who passed through the first tabernacle to enter into the second, which was the holy of holies ; and this first tabernacle is the body of Jesus Christ.

12. He, *I say*, entered not with the blood of bulls and goats, but with his own blood, having ⁷ obtained ⁸ eternal redemption for us.

13. For if the blood of bulls and goats, and the sprinkling of water mixed with the ashes of an heifer, sanctifyeth those who are defiled, by purifying their body, *Lev. 16. 15.*
1 Pet. 1. 19.
1 Joh. 1. 7.
Apoc. 1. 5.

14. How much more shall the blood of *Jesus* Christ, who being without spot, offered himself to God by the ⁹ holy spirit, purify our souls from dead works, that we may serve the living God?

15. And for this cause he is the mediator of the ¹ new testament, that by his death expiating the sins committed under the first testament, they who were called might receive the eternal inheritance which was promised to them.

16. For where there is a testament, the death of the testator must necessarily intervene:

17. Because the testament cannot be executed till after the death of the testator, it being of no force while he is yet alive.

18. Wherefore neither was the first ratified without the effusion of blood:

19. For when Moses had read every precept of the law to all the people, he took the blood of bulls and goats, with water, and scarlet wooll, and hyssop, and sprinkled both the book, and all the people,

20. Saying; This is the blood of the testament which *Ex. 24. 8.* God hath ordered me to make in your favour.

⁷ Ver. 12. *L.* found.

⁸ Expiation was made every year under the old law, and only regarded those who were then alive; but the expiation made by Jesus Christ is perpetual, and universal.

⁹ Ver. 14. We find in the vulgar Greek and in the Syriac version, *the eternal spirit*; but the reading in the Vulg. is to be found also in some antient Gr. MSS. The offering which Jesus Christ made of him-

self as high priest to his Father, was much more excellent than that offered by the high priests under the old law, inasmuch as they were but men.

¹ Ver. 15. Altho' the *LXX.* and after them the apostles, have made use of the word *testament* instead of *covenant*, St. Paul, who wrote in Greek, restrains it here to its proper signification, which is *testament*.

21. He also sprinkled with blood the tabernacle, and all the vessels used in the service of God :

22. And almost all things are according to the law purified with blood ; and without shedding of blood is no sin remitted.

23. It was therefore necessary that the types of ² things in the heavens should be purified with these, but the ³ heavenly things themselves by other more excellent sacrifices.

24. For Jesus is not entered into the holy of holies made with hands, which was the type of the true ; but into heaven itself, now to appear for us in the presence of God.

25. Not that he doth offer himself often, as the high priest entereth every year into the holy of holies with blood, but not his own :

26. For then must he often have suffered ⁴ since the beginning of the world ; but now hath he appeared once only in the latter times, to destroy sin, himself being the sacrifice.

27. And as it is appointed unto men once to die, after which they shall be judged ;

Rom. 5. 9. 28. So *Jesus* Christ was once offered to atone for the
¹*Pet. 3. 18.* sins of many, and there being no more sins for which to atone, he shall appear the second time to save those who look for him.

² Ver. 23. *i. e.* of the heavenly tabernacle. | expression to shew, that the faithful ought to be perfectly purified, that they may be

³ Not but what is in heaven is properly purified ; but St. Paul makes use of this | capable of entering into heaven.

⁴ Ver. 26. *i. e.* from eternity.

C H A P. X.

1. **F**OR the law being only ¹ a faint representation of good things to come, and not the very image of the things, can never, by those sacrifices offered year by year continually, ² purify those who come ³ unto God.

2. For then would they have ceased to be offered; because they who pay this worship to him, being once purged, would have had no more conscience of sins.

3. But in these sacrifices a remembrance is again made every year of sins:

4. For it is not possible that they should be blotted out by the blood of bulls and goats.

5. Wherefore when *Jesus* ⁴ cometh into the world, he *psa.* 39. 7. faith to his Father, Sacrifice and offering thou wouldst not, but a body hast thou formed for me.

6. In burnt offerings and sacrifices for sin thou hast had no pleasure.

7. Then said I, Behold I come, as it is written of me at *psa.* 39. 8. ⁵ the head of the book, to do thy will, O God.

8. After he had said; Offering, sacrifice, burnt-offer-

¹ Ver. 1. *L.* shadow, *i. e.* an imperfect picture. The word *image*, which follows, seems to support this interpretation, altho' it also signifieth sometimes the truth of any thing. There was no true expiation of sin under the old law, whereof the sacrifices were but the shadow and figure of the sacrifice which Jesus Christ was to offer as high priest of the new law.

² *L.* make perfect.

³ *i. e.* the tabernacle to pay their worship to God.

⁴ Ver. 5. *i. e.* when David speaks of Jesus Christ coming into the world.

⁵ Ver. 7. The word in the Hebrew text signifieth *in the volume of the book*; and the most learned critics believe, that by

the word *head* in the LXX. which St. Paul hath followed, we are to understand *volume*, or *roll*, the books of the Jews being rolled in shape like a cylinder, and they still make use of these sort of rolls in their synagogues, when they read the law. The LXX. might call *head* what we call *rolls*, by reason of the round figure of these rolls, not unlike a head. I have nevertheless, in my translation, preserved the grammatical sense, because this may also be understood of the beginning of the book or roll. The Jews give the name of *book*, by way of excellence, to the Pentateuch, and St. Jerome believes that Genesis is here spoken of; but this is only a conjecture.

ing,

ing, and sacrifice for sin, since thou wouldest not, nor approvest them, which the law hath ordained to be offered ;

9. Then ⁶ I said to thee ; Lo, I come to do thy will, O God : he abolisheth the ⁷ first, that he may establish the second,

10. Which is this will, whereby we are sanctified through the offering which Jesus Christ once made of his body.

11. The ⁸ priests then attend ⁹ daily to perform their functions, and often times offer the same sacrifices which can never take away sins :

12. But this man, after he had offered one sacrifice only for sin, for ever sat down on the right hand of God ;

Psa. 109. 2. 13. From henceforth expecting till his enemies be made
1 Cor. 15. his footstool.
25.

14. For by one single offering he hath for ever ¹ wholly perfected them whom he hath sanctified,

15. Which the Holy Ghost also declareth to us ; for after he had said ;

Jer. 31. 33 16. This is the testament which I will make in their fa-
Heb. 8. 8. vour, In that day, saith the Lord, ² I will engrave my laws upon their heart, and in their minds will I imprint them.

17. *He adds,* And their sins and their iniquities will I remember no more.

18. Now where remission of sin is, there is no more need of offering for sin.

19. Since then, my brethren, we have ³ liberty to enter into the holy of holies by the blood of Jesus Christ,

20. Which is the new and ⁴ living way that he hath

⁶ Ver. 9. Gr. then said he unto thee : which makes the sense the clearer, *i. e.* Jesus Christ saith. St. Paul citeth the words of Jesus Christ.

⁷ *i. e.* the victims and the sacrifices of the law.

⁸ Ver. 11. *L.* every priest ; *oth.* high priest : thus doth the word priest sometimes signify in the scripture ; and even in this passage we read *high priest* in some

Greek MSS. and indeed Jesus Christ, as high priest of the new law, is compared with the high priest under the antient law.

⁹ *Oth.* frequently, or year by year. See ch. 7. v. 27.

¹ Ver. 14. *L.* consummated ; *oth.* consecrated, purified.

² Ver. 16. See above, ch. 8. v. 10.

³ Ver. 19. *L.* confidence in entering.

⁴ Ver. 20. *i. e.* which guideth to life.

marked out for us through the ⁵ veil, that is to say, through his flesh :

21. And since we have an high priest appointed over the house of God,

22. Let us draw near to him with a sincere heart, and a perfect faith, since our hearts, being inwardly sprinkled, are purged from sin, and our bodies washed in pure water.

23. Let us persevere and be stedfast in the hope given us by the faith which we profess ; for he that hath promised is faithful.

24. Let us consider one another to provoke unto charity, and to good works.

25. ⁶ Not forsaking the places of our assemblies, as the manner of some is ; but comforting one another, and so much the more as ye see ⁷ the day approaching.

26. For if we sin willfully after that we have received ^{Heb. 6. 4.} the knowledge ⁸ of the truth, there remains no more sacrifice for our sins,

27. But an expectation of the fearful judgment, and ⁹ burning fire, which shall devour the adversaries of God.

28. He that violateth the ¹⁰ law of Moses, is condemned to ^{Dent. 17. 6} die without mercy on the report of two or three witnesses. ^{Mat. 18. 16}

29. Of how much sorer punishment, suppose ye, shall he ^{Joh. 8. 17.} be worthy, who shall have trodden under foot the Son of ^{2 Cor. 13. 1.} God, counted the blood of the testament, wherewith he was purified, profane, and done despite unto ¹¹ the spirit of grace ?

⁵ *Orb.* the veil being rent: this is an allusion to the veil before the holy of holies, which the high priest lifted up when he entered therein. The flesh of Jesus Christ was figured by this veil ; and he rent, if we may use the expression, this flesh, that he might enter into heaven, which is the true holy of holies.

⁶ Ver. 25. *Orb.* let us not dissolve the union which we ought to preserve among ourselves ; let us not forsake the gospel of Jesus Christ.

⁷ *i. e.* the day of judgment, which is called the day of the Lord.

⁸ Ver. 26. *i. e.* of the gospel. St. Paul, in this place, speaks of those who, against their conscience, forsook the Christian religion, which they had professed.

⁹ Ver. 27. *L.* a fiery zeal.

¹⁰ Ver. 28. *i. e.* forsaketh the law to worship false Gods, or falleth into other sins, which are punished with death.

¹¹ Ver. 29. *i. e.* the Holy Ghost, by which he was sanctified in his baptism.

Deu. 32. 35
Ro. 12. 19.

30. For we know that it is he who faith; Vengeance belongeth unto me; I will perform it. ³ The same hath said; The Lord will ⁴ judge his people.

31. It is a fearful thing to fall into the hands of the living God.

32. Now call to your remembrance the former days in which, after ye had been ⁵ illuminated, ye endured a great fight amidst the afflictions which ye suffered,

33. Partly while ye were exposed in the fight of the whole world to reproaches and ill treatment, and partly while ye were companions of them that thus suffered.

34. For ye had compassion of ⁶ those who were in bonds, and took joyfully the spoiling of your goods, knowing that ye have ⁷ better, ⁸ which shall endure for ever.

35. Lose not therefore ⁹ your confidence, from which ye shall receive great reward.

36. For ye have need of patience, that having performed the will of God, ye may receive what he hath promised.

Hab. 2. 3.
Hab. 2. 4. 37. And truly, yet a little while, and he that must come, will come, and will not tarry.

Rom. 1. 17 38. Now ¹ the just one that is mine, ² liveth by faith; but ³ if he draw back, my soul shall have no pleasure in him.

Gal. 3. 11. 39. But we are not of those who ⁴ draw back unto perdition, but we continue constant, that we may be saved.

³ Ver. 30. *Saith the Lord* is added in the Greek; but these words are not in the two MSS. of Clermont and St. Germain.

⁴ *i. e.* shall punish, condemn.

⁵ Ver. 32. *i. e.* by the light of the gospel, *oth.* baptism.

⁶ Ver. 34. Gr. of my bonds; but in some Gr. MSS. we read as in the Vulg.

⁷ Gr. have in yourselves; but our Latin edition agrees with two of Stephens's Gr. MSS.

⁸ In heaven is added in the Greek and in the Syriac; but these words are not in the ancient MS. of Alex. nor in the two of Clermont and St. Germain.

⁹ Ver. 35. *Oth.* your constancy and stedfastness in the faith.

¹ Ver. 38. *L.* my just one; Gr. *the just one*; but we read the pronoun *my* also in the ancient MS. of Alex.

² Gr. *shall live*. The future often signifies the same in the Hebrew, as the preter-tense in other languages, *i. e.* the life of the just man consists in the faith and constancy which he hath in Jesus Christ.

³ *viz.* from this state of confidence, *i. e.* if he forsakes this trust, if he renounces this expectation.

⁴ Ver. 39. *i. e.* who waver in the faith, and at length apostatise.

C H A P. XI.

1. **N**OW it is faith ¹ which causeth our hopes to subsist, and ² sheweth us things which we do not see.
2. For by it our fathers of old obtained a good report :
3. Through faith we learn that the world was made by *Gen. 1. 3.* the word of God, and that from being ⁴ invisible, it became visible.
4. By faith Abel ⁵ offered unto God a more excellent sacrifice than Cain. Hereby he was declared just, God testifying that he accepted his offering ; and by it ⁶ being dead, he yet speaketh. *Gen. 4. 4. Mat. 23. 35*
5. By faith Enoch ⁷ was taken from the earth, that he might not die, and was no more seen, because God had taken him ; for before he was thus taken, God gave him testimony that he pleased him. *Gen. 5. 24. Ecc. 44. 16.*
6. Now without faith it is impossible to please God ; for he that cometh to God, must believe that God is, and that he rewardeth them that seek him.
7. By faith Noah, being warned of God of things not seen as yet, was moved with ⁸ fear, and for the saving of his house built an ark, thereby condemning the world ; *Gen. 6. 14. Ecc. 44. 17.*

¹ Ver. 1. *L.* the substance of things hoped for, *i. e.* the foundation and basis, as we may so say, of religion. The word *substance* also signifies a firm and constant expectation ; and this interpretation doth very well suit with this passage.

² *L.* an argument. The word in the Greek commonly signifies a conviction, an evident proof.

³ Ver. 3. *i. e.* the command.

⁴ The author of the book of Wisdom, in the same sense, saith, ch. 11. v. 18. that God made the world *ex materia invisâ*, or, as in the Greek, *of a matter without form*, which had been created before, and this we call *Chaos*.

⁵ Ver. 4. *L.* offered more to God.

⁶ See Genesis, ch. 4. v. 10. and this metaphorical expression signifieth, that God revengeth the death of the just, who live after their death.

⁷ Ver. 5. The author of the book of Ecclesiasticus saith, in our Latin edition, ch. 44. v. 16. that Enoch was translated into paradise, *i. e.* into a pleasant place ; but these words *into paradise* are not in the Greek text. The most antient Jews agree with St. Paul, that Enoch did not die ; but that God, or an angel, as in the antient Samaritan interpreter, conveyed him away.

⁸ Ver. 7. *i. e.* with a holy fear.

and he became heir of ⁹ the righteousness which proceedeth from faith.

Gen. 12. 1. 8. By faith ¹, he that is called Abraham, in obedience to God, went into the country which he was to receive for an inheritance, and set forward on the way, not knowing whither he went.

9. By faith he sojourned, as a stranger, in the land which had been promised him, dwelling in tents with Isaac and Jacob, who were to succeed him in the same inheritance.

10. For he looked for ² a city built on solid foundations, whose builder and founder is God.

Gen. 17. 19 11. Through faith also Sara ³ being barren, and past child-bearing, received power to conceive, because she judged that he who had promised she should have a son, was faithful.

12. Therefore sprang there even of one, and him as good as dead, *so many* as the stars of heaven in multitude, and as the sand upon the sea-shore innumerable.

13. These all ⁴ kept the faith till death, not having received the inheritance promised to them, but beholding it, and, as it were, greeting it afar off ⁵, and confessing that they were strangers and pilgrims of the earth.

14. For they that say such things, declare thereby that they seek their country.

15. Had they thought of that from whence they came, they might have had opportunity to have returned.

² *i. e.* the holiness of his ancestors, which he preserved, even walking after their example in the way of the Lord.

¹ Ver. 8. Gr. Abraham being called. This patriarch left his country by the command of God; nevertheless, the antient Alex. MS. where we read the article *ὁ* before the word *called*, supports the interpretation of our Latin edition.

³ Ver. 10. *i. e.* heaven. St. Paul makes use of this periphrasis to oppose this hea-

venly dwelling to that of the patriarchs under tents.

³ Ver. 11. We do not find this word in the vulgar Greek; but it is in some antient Greek MSS. as well as in the Vulg.

⁴ Ver. 13. *L.* died in faith, *i. e.* remained steadfast and constant in the faith till death, and in the trust they had in the promises of God.

⁵ The vulgar Greek adds, *and were persuaded of them*; but these words are not in several antient Gr. MSS.

16. But they desired a better country, that is an heavenly: therefore he is not ashamed to be called their God; for he hath prepared a city for them.

17. By faith Abraham, ⁶ when God was pleased to try Gen. 22. 1. him, offered to him, and sacrificed his only son Isaac, even Ecc. 44. 21. after he had received the promises

18. Of God, who said to him; From Isaac shall thy Gen. 21. 12 posterity descend. Rom. 9. 7.

19. He thought within himself that God was able to raise him from the dead: wherefore ⁷ he was restored to him to be an example *to the whole world.*

20. By faith Isaac ⁸ blessed Jacob and Esau concerning Gen. 27. 27 things to come, Or 39.

21. By faith Jacob, when he was a dying, blessed each Gen. 48. 15 of the sons of Joseph, and ⁹ worshipped God *leaning upon* Gen. 47. 31 the top of his staff.

22. By faith Joseph, when he died, made mention of the Gen. 50. 24 departure of the children of Israel, and ordered them to carry away his bones.

23. By faith Moses, when he was born, was hid three Exod. 2. 2. months of his parents, because they saw that the child was exceeding beautiful, and they feared not the king's command.

24. By faith Moses, when he was come to years, denied Exod. 2. 11 himself to be the son of Pharaoh's daughter.

⁶ Ver. 17. *L.* when he was tried.

⁷ Ver. 19. *L.* he received him for a parable, or, as in the Greek, *in a parable*: this is very obscure. Father Amelote has translated, *as a mysterious figure, viz. of the resurrection in general, or, of the resurrection of Jesus Christ.* And it is true that the word *parable* signifies *similitude*. It may also be translated, *as if he had truly risen from the dead,* because Abraham, when he obeyed God's command, did really think that he should lose his son Isaac: but the most natural meaning of the words is this, that Isaac was restored to Abraham, that he might be an example to all posterity, that we should always obey

God, even in things which seem to be contrary to reason.

⁸ Ver. 20. This blessing of Isaac is set down in Genesis, ch. 27. by way of prediction of what should happen to Jacob and Esau.

⁹ Ver. 21. If we have regard to the mere grammatical sense of the Latin words in our Vulg. we must translate *worshipped the top of his staff*; but the word *upon* must be added before *fastigium*, agreeably to the Greek text, where we read, as well as in the Syriac version, that he worshipped upon the end of his staff. St. Paul followed the Greek version of the LXX, as he wrote in Greek to the Hebrews who used that version.

25. He chose rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season.

26. Esteeming the reproaches ¹ of *Jefus* Christ greater riches than the treasures of the Egyptians, for he had regard to the reward.

27. By faith he forsook Egypt, not fearing the king's wrath; for he continued constant; ² as if he had seen him that is invisible.

Ex. 12. 21. 28. Through faith he kept the passover, and sprinkled ³ the blood, that the angel who slew all the first born might not smite the Israelites.

Ex. 14. 22. 29. By faith they passed through the red sea as by dry land, which the Egyptians assaying to do, were drowned.

Jos. 6. 20. 30. By faith the walls of Jericho fell down, after they had been compassed about seven days.

Jos. 2. 3. 31. By faith Rahab, who was a lewd woman, having received, and hidden in her house, the spies of *Joshua*, perished not with the unbelievers.

32. What need I say more? For the time would fail me to tell of Gideon, Barak, Samson, Jephtha, David, Samuel, and the prophets.

33. Who through faith subdued kingdoms, wrought righteousness, obtained what had been promised to them, stopped the mouths of lions,

34. ⁴ Quenched the violence of fire, escaped ⁵ the edge of the sword, ⁶ have been healed of their distempers, have been valiant in war, have turned to flight the armies ⁷ of their enemies,

¹ Ver. 26. *i. e.* like those which *Jefus* Christ was to suffer, *oth.* suffered for *Jefus* Christ. The apostle supposes that Moses, by divine inspiration, had knowledge of *Jefus* Christ and his sufferings.

² Ver. 27. *Oth.* as seeing. This sense seems most natural; for the particle *as* seemeth to be affirmative.

³ Ver. 28. *i. e.* the blood of the paschal lamb, which was sprinkled upon the posts of the doors of every house belonging to the Israelites, as is related in Exodus ch. 12.

⁴ Ver. 34. The apostle speaketh of the three children who were cast into the fiery furnace at Babylon. See Daniel, ch. 3.

⁵ *i. e.* the fury of their enemies; as David, Elias, and several other prophets.

⁶ As Ezechias, Job, and Tobias.

⁷ *L.* of the strangers, *i. e.* of the Philistines, and other idolatrous nations their enemies. The Jews called all idolaters *strangers*.

35. * Have restored to women their children raised to life again: others were † tortured, contemning their lives when offered to them, hoping to enjoy a better after death.

36. Others were exposed to reproaches, and scourgings; others to bonds and imprisonment.

37. They were † stoned, they were † sawn asunder, † they were tempted, they were slain with the edge of the sword, they wandered about in sheep-skins and goat-skins, being in want, in misery, and affliction:

38. These men, of whom the world was not worthy, wandered in deserts and in mountains, hiding themselves in dens and caves of the earth.

39. And yet these all, who by their faith obtained such a good report, received not the promised reward,

40. God having reserved † a greater benefit for us, so that they without us might not be made absolutely perfect.

* Ver. 35. As Elias and Elifha.

† L. extended: the word, in the Greek, signifies, *stretched like a drum*. Eleazar, who is mentioned in the book of the Maccabees, ch. 6. v. 19. suffered in this manner: for where we read in our Vulg. that he went of his own accord to execution, we find in the Greek *to the drum*. Some by this kind of torture understand what the antients named *equuleum*, which we call *the wooden horse*: but what we call so at this day, is a different kind of torture from *the drum*.

* Ver. 37. As Naboth, and the priest Zachary, son of Joiadas.

* Many fathers understand this of Isaiah, who was sawn asunder, if we may believe a very antient tradition of the Jews.

* This word is not in one of the Greek

MSS. of England, nor in the Syriac version, and as there is a great likeness in the Greek between the verb, signifying *to saw*, and that which signifies *to tempt*: some critics have believed that the latter was a gloss which hath crept into the text; but this reading is supported by Origen in his works against Celsus; and it would be rash to reject so great a number of Greek copies which confirm it. We may likewise reckon, as a kind of torture, some very pressing temptations, such as that which was offered to the Maccabee Eleazar.

* Ver. 40. We find literally, *some better thing for us, that they without us might not be consummated*; by this consummation we are to understand salvation and eternal life.

C H A P. XII.

Rom. 6. 4. 1. **W** Herefore, seeing we are compassed ¹ about with so
Eph. 4. 22. great a cloud of witneses, let us lay aside ² every
Col. 3. 8. weight, and the sin which doth beset us, that we may
1 Pet. 2. 1. with constancy run the race that is set before us,
Ch. 4. 1.

2. Looking unto Jesus, the author and finisher of our faith, who, for the ³ joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God.

3. Consider him that endured such contradictions from sinners, that ye may not be cast down, being faint in your minds.

4. For ye have not yet resisted to the shedding of your blood, striving against sin.

Prov. 3. 11 5. And ye have forgotten the words which God saith to
Apo. 3. 19. you, as to his children, ⁴ for your consolation: My son, despise not the chastening of the Lord, and faint not when he reproveth thee.

6. For whom the Lord loveth, he chasteneth, and scourgeth all whom he acknowledgeth for his children.

7. ⁵ Endure chastening patiently, God dealeth with you as with children: for what son is he whom his father chasteneth not?

8. If ye be without chastening, when all are chastised, ye are bastards and not legitimate.

¹ Ver. 1. St. Paul calls a cloud of witneses, the numerous instances of holy men, mentioned in the foregoing chapter.

² This is a metaphorical expression taken from those who run races, who laid aside those garments that might hinder their swiftness.

³ Ver. 2. *i. e.* the glory which he was

to receive from his Father after his resurrection, *or* in lieu of the joy, &c.

⁴ Ver. 5. We may also translate from the Greek, *to exhort you*, to admonish you.

⁵ Ver. 7. We find in the Greek, *if ye suffer, &c.* But in the two MSS. of Clermont and St. Germain's, and in the Syriac version, we read as in the Vulg.

9. If, when the fathers of our flesh corrected us, we gave them reverence, much rather ought we to be in subjection ⁶ to the father of spirits, ⁷ that we may live.

10. For as to our fathers, they chastened ⁸ us for a short time after their pleasure: but God ⁹ chasteneth us for our profit, that we may be partakers of his holiness.

11. Now no chastening for the present seemeth joyous, but grievous: but afterwards it yields ¹ the peaceful fruits of righteousness to them that are exercised thereby.

12. ² Lift up therefore your hands that hang down, and *strengthen* your feeble knees.

13. ³ Tread firm, that if any one halteth, he may not wander, but rather ⁴ be healed of his weakness.

14. Endeavour to live peaceably with all men, and keep ⁵ holiness, without which no man shall see the Lord. Ro. 12. 18.

15. Take heed lest any ⁶ fail of the grace of God, lest any ⁷ bitter root springing up hurt you, and infect many of you.

⁶ Ver. 9. *i. e.* who created the souls, or who is the author of all our spiritual gifts, which we have received.

⁷ *i. e.* we may have eternal life, which is called life by way of eminence.

⁸ Ver. 10. *i. e.* in our youth, *oth.* for a little while, *i. e.* for things of a very short duration, and which only relate to the advantage which we may enjoy in this life.

⁹ *i. e.* considereth only our advantage when he correcteth us.

¹ Ver. 11. *i. e.* the happiness and peace of eternal life, which is the fruit of righteousness.

² Ver. 12. St. Paul by these metaphorical expressions exhorts the faithful not to be cast down in afflictions; but rather to be fortified.

³ Ver. 13. *L.* walk in a strait path, *i. e.* reel not as people who are tired with travelling, and who not being able to follow the rest, wander out of the way.

⁴ *i. e.* recover strength in his feet, that he may walk strait. The apostle would shew the converted Hebrews, by this metaphorical expression, that they ought to be constant in their faith.

⁵ Ver. 14. *Oth.* purity of manners; chastity; be pure both in body and mind, because nothing that is impure entereth into heaven.

⁶ Ver. 15. We may also translate, according to the Greek, *be deprived of the grace of God, i. e.* of the grace of the gospel, falling into apostasy.

⁷ St. Paul alludes to the words in Deut. ch. 29. v. 18. where this metaphorical expression is to be found: these bitter roots are heresies and false doctrines, which easily spread. It may also be understood of sins: the following part of the discourse seems to countenance this last interpretation.

- Gen. 25. 33. 16. Left there be any fornicator, or prophane person like Esau, who sold his birth-right for one ⁸ single meal.
- Gen. 27. 38. 17. For ye know that even after this, when he would, as heir, have received his father's blessings, he was rejected: for he could not ⁹ make him alter his resolution, tho' he fought to do it even with tears.
- Ex. 19. 12. 18. ¹ Ye are not then come unto a mount that may be
 Ex. 20. 21. seen, to a burning fire, a thick, dark cloud, and tempests:
 19. To the sound of a trumpet, to a voice, the sound whereof was such, that they who heard it desired they might not hear it any more.
- Ex. 19. 13. 20. For they could not endure that wherewith they were threatened, that if so much as a beast touched the mountain, it should be stoned ².
21. And so terrible was the sight, that Moses himself said; ³ I exceedingly fear and quake.
22. But ⁴ ye are come unto mount Sion, unto the city of the living God, the heavenly Jerusalem, to the assembly of many millions of angels,
23. To the church of ⁵ the first born, ⁶ who are written

⁸ Ver. 16. This meal was a dish of lentils, as we read, Gen. ch. 25. v. 34.

⁹ Ver. 17. *L.* and he found no place of repentance, which may be understood of Esau, who would have found no benefit by expressing his repentance by many tears: but it is better to understand it of Isaac, whose resolution he could not alter.

¹ Ver. 18. The apostle's intention in this whole discourse, is to shew that the Christian religion being far superior to the old law, they, who forsake the gospel, are much more guilty, than the Israelites who sinned of old.

² Ver. 20. The vulgar Greek addeth, *or pierced through with a dart*: but these words are not in the antient Alex. MS. nor in that of Clermont, and some others, nor even in the Syriac version.

³ Ver. 21. These words are not in the books of Moses; but in the time of St.

Paul, the Jews had several interpretations of the scripture supported by true traditions, which they esteemed of equal authority with the scripture.

⁴ Ver. 22. All this is to be understood spiritually, with regard to what goes before, which were types or figures of what should come to pass under the new law.

⁵ Ver. 23. By *the first born*, are generally understood the apostles who first preached the gospel; but this word seems to signify here, in general, those who are particularly beloved of God; for the Hebrews, metaphorically, make use of the words *first born*, to denote excellence and superiority in the person spoken of.

⁶ This is an allusion to the first born among the Israelites, whose names were written in a register, that they might be numbered.

in heaven, to God who is the judge ⁷ of all men, to the spirits of just men who have ⁸ attained absolute perfection ;

24. ⁹ To Jesus the mediator of the new testament, to the sprinkling of that blood which ¹ speaketh much better things than the blood of Abel.

25. Take heed that ye refuse not ² him that speaketh to you, for if they could not escape punishment, who refused to hear him that spake to them on earth, much less shall we be able to escape it, if we reject him who speaks to us from heaven.

26. Whose ³ voice then shook the earth ; but ⁴ what is *Hag. 2. 7.* now done, he promised when he said ; Yet once more ; I will shake not the earth only, but the heaven also.

27. Now, when he saith once, he declares that ⁶ mutable things, as having been made, shall be abolished, that ⁷ those which are immutable may remain for ever.

28. Since then we enter into ⁸ a kingdom not subject to change, we should have grace, that thereby we may serve God acceptably with fear and reverence :

⁷ *i. e.* of all nations, and not only of the Israelites.

⁸ *L.* made perfect ; glory is the state of perfection.

⁹ *Ver. 24. i. e.* ye are not come to Moses, who was the mediator of the old law : but to Jesus, through whom ye have easy access to God.

¹ The blood of Abel cried for vengeance to God, whereas Jesus Christ, when his blood was shed, prayed that his murderers might be pardoned. We may also translate, according to the vulgar Greek, *which speaketh better things.*

² *Ver. 25. i. e.* God, who speaketh to you by Jesus Christ, whom he sent down from heaven to preach the gospel.

³ *Ver. 26.* The thunder which shook every part of mount Sina, when the law was published, is called the voice of God.

⁴ *L.* he now promises, saying ; *Now is the time of the gospel.*

⁵ *Gr.* I do shake ; but in the antient

Greek MS. of Alex. in one of Stephens, and in the Syriac version, we read as in the Vulg. Many believe, that what is here said, shall not come to pass till the second coming of Jesus Christ. But from the following part of the discourse, it should seem that we ought to understand this, chiefly of his first coming, and the publication of the new law : and indeed part of these things did happen at that time. It may moreover be observed, that the stile of the prophet Haggai is figurative, and that this trembling of the heaven and the earth is allegorical.

⁶ *Ver. 27. i. e.* the ceremonies of the law, which were but types of the new law, should be changed at the time of the Messiah.

⁷ *i. e.* the evangelical law, which shall remain for ever.

⁸ *Ver. 28.* St. Paul giveth the name of *kingdom* to the gospel, which is called the kingdom of heaven.

Deut. 4. 24. 29. For our God is ² a devouring fire.

² Ver. 29. *i. e.* is as a devouring fire. | him with fear; and that he will consume,
The Hebrews frequently understand the | as a fire, those who forsake the Christian
particle *as*. The meaning is, that God is | religion after they have embraced it.
able to destroy them who do not serve |

C H A P. XIII.

1. **A**LWAYS love your brethren;
Rom. 12. 13. 2. And be not forgetful to entertain strangers;
1 Pet. 4. 9. for thereby some have entertained ¹ angels, not knowing
them.

3. Remember them that are in bonds, as if ye were
bound with them, and them that suffer adversity, as being
yourselves in a body *subject thereunto*.

4. ² Let all men honour marriage, and let the bed be
undefiled, for whoremongers and adulterers God will
punish.

Jos. 1. 5. 5. Live without covetousness, being contented with
what ye have, for God saith; I will never leave thee, nor
forsake thee.

Pf. 117. 6. 6. So that we may boldly say; The Lord is my helper;
whatsoever men shall do against me, I will not fear them.

7. Remember ³ your pastors; who have preached to you
the word of God, ⁴ and considering the whole course of
their lives even to their death, imitate their faith.

¹ Ver. 2. Abraham and Lot received
two angels into their houses, believing they
were men.

² Ver. 4. *Oth.* let marriage be honour-
ed in all things. St. Paul, by these words,
recommends chastity and purity in mar-
riage, as the following part of the discourse
sheweth.

³ Ver. 7. *i. e.* those who have been
your rulers, and guides; this our Latin edi-
tion hath very well expressed by the word
præpositorum.

⁴ *L.* the end of their lives, *i. e.* their
perseverance in the faith so long as they
lived.

8. ¹ Jesus Christ, who was yesterday, is the same to day, and he is for ever.

9. Be not carried away with new and ⁶ uncertain doctrines; for it is good that ⁷ the heart be established in the grace of *the gospel*, and not in *the distinction* of meats, which hath not profited them who have observed it.

10. We have an altar ⁸ of *the sacrifices* whereof they are not permitted to eat, who still serve the tabernacle.

11. For ⁹ the bodies of those beasts, whose blood is *Lev. 16. 27* carried into the holy of holies by the high priest, for the expiation of sin, are burnt without the camp:

12. Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate of *Jerusalem*.

13. ¹ Let us therefore go forth unto him without the camp, bearing his reproach.

14. ² For here we have no continuing city, but we seek one to come.

15. ³ By him therefore let us offer up a ⁴ sacrifice of

⁵ Ver. 8. *i. e.* the doctrine of the gospel is always the same. Jesus Christ, who hath poured out his graces upon the apostles, and the rest of your guides, is and always shall be the same he was before.

⁶ Ver. 9. *L. variable.* St. Paul opposes dissention to the uniformity of faith which ought to be among Christians, who ought not to follow the novelties of some false doctors, who preach only their own opinions.

⁷ *i. e.* be steadfast and firm in the faith which has been preached to you by your pastors, instead of giving ear to those who would cause you to judaize.

⁸ Ver. 10. The apostle makes use of this expression, with respect to the offerings and sacrifices of the antient law. Christians have other altars and sacrifices of which they are not suffered to eat, who still observe the antient ceremonies.

⁹ Ver. 11. These words, and the following, are a *deras* or *mystical interpretation* of what was practised among the Jews on the day of expiation.

¹ Ver. 13. *i. e.* let us absolutely renounce the ceremonies of the antient law: not offering any more sacrifices in Jerusalem.

² Ver. 14. Those who profess the Christian religion, ought not to be fixed to any particular city, they ought to look upon themselves as pilgrims upon earth; heaven is their inheritance.

³ Ver. 15. *i. e.* by Jesus Christ, who is our great high priest.

⁴ The sacrifices offered in the temple were accompanied with hymns and thanksgivings. Although the Jews had lost their temple, they retained these praises, which they still call in their prayer books, *korbanot*, *i. e.* *sacrifices*.

praise to God continually, that is, the fruit of the lips which praise his name.

16. Now forget not to be charitable, and to impart your wealth to others; for with such sacrifices God is well pleased.

17. Obey and submit yourselves to your pastors, for they watch for your souls, ¹ as they that must give account of them; that they may do it with joy, and not with grief; ² for that would be unprofitable for you.

18. Pray for us; for our conscience beareth us record that our whole desire is ³ to behave ourselves well in all things.

19. I beseech you most earnestly to ⁴ do so, that I may be able to come to you the sooner.

20. May the God ⁵ of peace, who ⁶ through the blood of the everlasting testament raised up from the dead our Lord Jesus Christ, the great shepherd of the sheep,

21. ⁷ Prepare you for every good work, that ye may perform his will, and that he may work in you what is pleasing to him through Jesus Christ, ⁸ to him be glory for ever. Amen.

22. Now, I beseech you, brethren, to take in good part

¹ Ver. 17. The pastors being only the dispensers of the law, whereof God only is the author, must render an account to him of their behaviour.

² God punishes those who do not hearken to the wholesome advice of their pastors.

³ Ver. 18. *Orb.* to be profitable to all mankind.

⁴ Ver. 19. *i. e.* to pray for me.

⁵ Ver. 20. *i. e.* the author of peace and all other blessings.

⁶ *Orb.* with the blood. The blood of Jesus Christ, who is risen again, is with respect to us an everlasting testament, as being an

authentic proof of our reconciliation with God. Many nevertheless join these words, *by the blood, &c.* with that of *pastor, i. e.* pastor, who hath shed his blood for his sheep.

⁷ Ver. 21. We may also with the Syriac interpreter, translate the words in the Greek, *make you perfect in every good work.*

⁸ *L.* to whom is glory for ever and ever: which seemeth to refer to Jesus Christ, though it may likewise be referred to the Father.

* what I have said to you for your consolation in my epistle, which is very short.

23. Know that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24. Salute all them in my name, who have the rule over you, and all the saints. Our brethren of Italy salute you. Grace be with you all. Amen *.

* Ver. 22. We may also translate, according to the Greek, *the exhortation which I have given you.*

* At the end of this epistle in most of the Greek copies, even in the most an-

cient, we find added, *It was written from Italy by Timothy*, as also in the Syriac version, and in the two Arabic editions which we have.

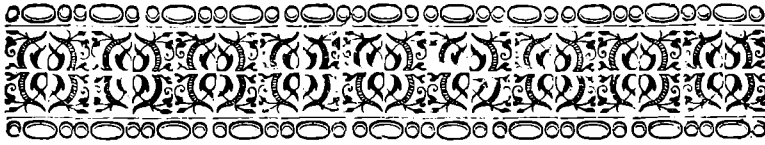


The following is a list of the
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T H E
P R E F A C E
T O T H E
General E P I S T L E
O F T H E
Apostle * St. *J A M E S*.



THE Greeks have given the name of Catholic or General, to the seven following Epistles, because most of them were not written to particular churches, as those of St. Paul. These we should call circular Epistles: they are also called canonical, to shew that they are of the number of the divine or canonical books. The Epistle of St. James is placed before all

* Stephens did not find the word *Apostle* which is at the beginning of this epistle, in any of his Greek MSS. But le Fevre d'Étaples did read it in his, and it is in truth in many MSS. and in the Syriac version. Even Beza himself hath retained it in his Greek edition, and in his Latin version. But Erasmus assures us, that he did not find it in any of his Greek copies, nor even in the most correct of the Latin copies. The reason of these various readings is, that these titles were not prefixed by the authors themselves.


the rest in all the Greek copies, and even in the most antient and best Latin copies, as well as in the Eastern versions. It is not agreed who this James was. The most probable and received opinion is, that the author of this epistle is James the son of Alpheus, brother of Jude, first bishop of Jerusalem, and who is also called the brother of our Lord. Some of the antients indeed have called its authority in question, and in these last ages, Luther, who found it very contrary to his prejudices, stiled it an epistle of straw or chaff, although people were formerly divided upon this head, after ages having more carefully examined the fact, have found a sufficient number of antient acts to induce them to place the epistle of St. James in the number of the canonical writings. This epistle, which is addressed to the converted Jews at that time dispersed throughout the world, contains excellent precepts. He declares to them, that it is not sufficient that they are Christians in name and profession, unless they likewise practise all Christian virtues. And he tells them at large, wherein these virtues consist, and how they ought to behave themselves in order to lead a life suitable to their vocation.





T H E
General E P I S T L E
O F T H E
Apostle St. *7* A M E S.

C H A P. I.

1.  A M E S, a servant of God, and of our Lord
Jesus Christ, ¹ to the twelve tribes dispersed
in the world, greeting,

2. Consider, brethren, the divers ² af-
flictions which happen to you, as a subject
of great joy,

3. Knowing that the trying of your faith produceth pa-^{Rom. 5. 3.}
tience.

4. Now ³ your patience should be a perfect work, that
ye may be perfect and entire, wanting nothing.

¹ Ver. 1. *i. e.* to the converted Jews who were spread abroad over the whole earth.

² Ver. 2. *L.* temptations, *i. e.* the persecutions which the first Christians suffered, and which God permitted to try them,

and to establish them more firmly in the faith.

³ Ver. 3. *i. e.* ye ought constantly to suffer, and to persevere to the end; we find in the Greek, *let your patience be a perfect work.* St. James exhorts them to patience.

Mat. 7. 7. 5. If any among you want wisdom, let him ask of God,
Eccl. 21. 22. who giveth to all men ^a largely, without upbraiding; and
Mark 11. 24. he will give it him.

Luke 11. 9. 6. But let him ask ^a with faith, without wavering, for
Joh. 14. 13. he that wavereth is like the waves of the sea, driven by
Eccl. 16. 23. the winds, and tossed to and fro.

7. Let not that man hope that he shall obtain any thing of the Lord.

8. A ^a double-minded man, is unstable in all his actions.

9. Let the brother of low degree rejoyce ^a in that he is exalted.

Ecc. 14. 18. 10. On the contrary, let the rich ^a be humble when he
Jf. 40. 6. is made low, because, as the flower of the grafs, he shall pass away.

1 Pet. 1. 24. 11. For *as* when the sun arises with ^a a burning wind, the grafs withereth, the flower thereof falleth, and its outward beauty perisheth; so also shall every thing which the rich man doth, fade away.

Job 5. 17. 12. Happy is the man that patiently endureth temptation, for after he hath been tried, he shall receive the crown of life which God hath promised to those that love him.

13. Let no man, when he is ^a tempted, say, that he is tempted of God; for God ^a tempteth not to do evil, he, who tempteth no man.

^a Ver. 5. The word, in the Greek, signifies literally, *simply*, *i. e.* liberally and freely.

^a Ver. 6. *i. e.* wholly trusting in the goodness of God.

^a Ver. 8. *i. e.* who is distracted with different thoughts.

^a Ver. 9. *i. e.* in the honour of being the child of God by his calling. *Oth.* in that God will exalt him to glory in reward of his sufferings.

^a Ver. 10. *i. e.* behave himself modestly, and wisely, considering the inconstancy of

his condition, and that in one moment he may lose his wealth.

^a Ver. 11. *L.* heat: but the word, in the Greek, answers to the Hebrew word *kadim*, which signifies a burning wind.

^a Ver. 13. *i. e.* tempted to do evil. God tempteth men by afflictions, only to prove them; but the devil tempts them to draw them into sin. For which reason he is called the *tempter*.

^a *Oth.* seeketh not to do evil, and as for him, he tempteth no man, *i. e.* he doth not incline to evil, he is not the author of evil.

14. But every man is tempted when he is drawn away
 4 by the inticements and charms of his lusts.

15. When lust hath conceived, it bringeth forth sin;
 and sin, when it is finished, bringeth forth ⁵ death.

16. Be not therefore deceived, my beloved brethren,

17. ⁶ Every excellent benefit, and perfect gift, cometh
 from above, and from the father of lights, ⁷ who is subject
 to no change, nor shadow that may cause him to vary.

18. Of his own good will begat he us by ⁸ the word of
 truth, that we should be ⁹ the first of his creatures.

19. ¹ Ye know this, my beloved brethren. Let every *Pro. 17. 27.*
 man be swift to hear, slow to speak, and slow to wrath.

20. For, by the wrath of man, ² the righteousness of
 God is not fulfilled.

21. Therefore, laying apart ³ every thing that defileth,
 and all superfluity of malice, receive with meekness ⁴ the
 word which hath been ingrafted in you; which is able to
 save your souls.

22. Be ye doers of the word, and not hearers only, de-
 ceiving yourselves. *Mat. 7. 21. Rom. 2. 13.*

23. For he who heareth the word, and observeth it not,
 is like a man who beholdeth himself in a glass.

⁴ Ver. 14. *i. e.* by his lusts which incline him to pleasure: lust is, as it were, the seed of sin.

⁵ Ver. 15. *i. e.* eternal death. St. James alludeth to the sin of Adam and Eve; which is the original of death.

⁶ Ver. 17. *i. e.* every thing that maketh men good and perfect cometh from God, who is the author of the light which we receive from faith.

⁷ *i. e.* his light is not like that of the sun, it is always equal, incapable either of increase or diminution.

⁸ Ver. 18. *i. e.* the gospel to which he hath called us by his free will.

⁹ *L.* some beginnings of his creatures, *i. e.* the first who were called to Chri-

stianity; the Christians are the new creatures of God. We find literally in the Greek, *some first fruits of his creatures*, *i. e.* the first and the best, among those who are consecrated to him.

¹ Ver. 19. *i. e.* ye know that I say nothing to you but what is true. We find nevertheless in the vulgar Greek, *wherefore*: but in some antient Gr. MSS. we read as in our Vulg.

² Ver. 20. *i. e.* the righteousness which God requireth of us.

³ Ver. 21. *L.* all filthiness, *i. e.* all that may pollute your soul.

⁴ *i. e.* the doctrine of the gospel which hath been preached to you.

24. For going away, after he hath beheld himself, he immediately forgetteth what manner of man he was.

25. But he who earnestly beholdeth ⁵ the perfect law of liberty, and adhereth to it, hearing and not forgetting it, but practising what it ordaineth; shall be happy ⁶ for so doing.

26. If any man believeth that he is godly, and bridleth not his tongue, but deceiveth his own heart; his godliness is vain.

27. Pure holiness, and unspotted before God our Father, consisteth in visiting the fatherless and widows in their afflictions, and in keeping ourselves unspotted in this world.

⁵ Ver. 25. *i. e.* the gospel, which is called a perfect law, in comparison of the law of Moses; it is also called a law of liberty, because it delivered the Christians from the yoke of a great number of ceremonies. The Jews being rather treated as slaves than as the true children of God. ⁶ *i. e.* because he doth the works of a true Christian.

C H A P. II.

¹ **M**Y brethren, believing, as ye do, ² in our Lord Jesus Christ glorified, have no respect of persons :
³ For if there come unto your assembly, a man with a gold ring, with goodly apparel, and there come in also a poor man in vile raiment,

3. And having cast your eyes only on him that weareth the gay cloathing, you say unto him; Sit thou here in an honourable place; and say unto the poor man; Stand thou here, or sit at my feet :

4. Do ye not distinguish in yourselves? and have ye not ² unjust thoughts when you make this distinction?

5. Hearken, my beloved brethren, hath not God chosen the poor in this world, *who are* rich in faith, and heirs

¹ Ver. 1. *L.* in the glory of our Lord Jesus Christ.

² Ver. 4. *Orb.* Do ye not make yourselves judges between them, by false reasoning?

of the kingdom which he hath promised to them that love him?

6. And ye, on the contrary, have dishonoured the poor. Is it not the rich who oppress you by their power, and draw you before the judgment-seats?

7. Are not these they who³ blaspheme that honourable name, whence ye have derived yours?

8. And if you fulfil the royal law of the scripture, *Lev. 19. 18.* Thou shalt love thy neighbour as thyself, ye do well. *Matt. 22. 39.*

9. But if ye have respect of persons, ye sin, and are convicted by the law itself, of having transgressed the law. *Mark 12. 31.*

10. Now whosoever, having kept the whole law, *Rom. 13. 9.* transgresseth it in⁴ one point, is guilty, as well as if he had *Gal. 5. 14.* transgressed the whole. *Mat. 5. 19.*

11. For he that hath said; Thou shalt not commit adultery, hath also said; Thou shalt not kill. Now if thou commit no adultery, yet if thou kill, thou art a transgressor of the law.

12. So speak ye, and so do, as they who shall be judged by⁵ the law of liberty.

13. For he that hath shewn no mercy, shall be judged without mercy; but⁶ mercy is preferred before judgment.

14. What will it profit any one, my brethren, to say that he hath faith, if he hath not works? ⁷ can faith save him?

³ Ver. 7. *i. e.* decry the Christian religion.

⁴ Ver. 10. *i. e.* in one of those points punishable with death, is as truly punished with death, as if he had transgressed all the commandments of the law; this he applies to the evangelical law, and he infers from thence, that he that would be saved, must wholly refrain from sin.

⁵ Ver. 12. *i. e.* the evangelical law. See ch. 1. v. 25. The gospel is moreover called the law of liberty, because Jesus

Christ hath freed us from the servitude of sin, and hath made us children of God.

⁶ Ver. 13. This expression seems to be proverbial, signifying, that they who are merciful to their neighbour, shall not be condemned at the day of judgment: it may also be understood of the goodness and mercy of God, as if the goodness of God towards men, would always prevail over his justice.

⁷ Ver. 14. *i. e.* it is not sufficient to profess the Christian religion, unless we live according to its precepts.

- ¹ *Joh.* 3. 17. 15. If a brother, or a sister, be naked and destitute of food,
 16. And if any of you say to them; Go in peace, God grant that ye be cloathed and fed, notwithstanding ye give them not those things which are needful; what do your wishes profit them?
 17. Even so faith, being without works, ¹ is of itself dead.
 18. A man may say; Thou hast faith, and I have works, shew me thy faith ² which is without works, and I will shew thee my faith by my works.
 19. Thou believest that there is one God; thou dost well: the devils believe the same, and tremble with fear.
 20. Wilt thou know, O ¹ vain man, that faith without works is dead?
Gen. 22. 9. 21. Was not our father Abraham justified by works, when he offered his son Isaac upon the altar?
 22. Seest thou not that his faith acted with his works, ² and that thereby it was perfected?
Gen. 15. 6. 23. So that these words of the scripture were fulfilled;
Rom. 4. 3. Abraham believed the words of God, and this was imputed
Gal. 3. 6. to him for righteousness, and ³ he was the friend of God.
 24. Seest thou not, that a man is justified by his works, and not by his faith only?

¹ Ver. 17. *i. e.* is unprofitable and ineffectual, not giving life when it is not accompanied with works.

² Ver. 18. In the vulgar Greek we find, *by thy works*; but in the antient MS. of Alex. and in one of Stephens, we read as in the Vulg. Beza himself, and Simon Colinæus, have retained this reading in their Greek edition of the New Testament: and it is supported by the Syriac version, and the Arabic published by Erpenius. The meaning is, You cannot shew me your faith, because, as it is not accompanied with works, it is not a true faith.

¹ Ver. 20. *i. e.* without judgment, who boastest thyself that thou hast faith, though thou art only a Christian in name.

² Ver. 22. *i. e.* that he proved by his works, that his faith was true.

³ Ver. 23. *L.* he was called; Abraham was called the friend of God by the prophet Isaiah, ch. 41. v. 8. and in the 2d book of Chron. ch. 20. v. 7. we read also in the antient Latin edition of the book of Judith, ch. 8. v. 22. *that Abraham, being proved by many afflictions, became the friend of God.*

25. Was not Rahab, the harlot, likewise justified by works, when she received the spies into her house, and sent them back by another way?

26. For as the body without the soul is dead; in like manner, faith without works is dead also.

C H A P. III.

1. **B**REthren, let there not be many ¹ teachers among you, knowing that ² ye shall therefore be more severely judged. *Mat. 23. 8.*

2. For we are all guilty of many faults; he is a perfect man ³ who sinneth not with his mouth; and he is even able to bridle his whole body.

3. By putting a bit in the mouth of horses, we make them subject to us, and we turn them about as we please.

4. The ships also, though they be so great, and are driven with fierce winds, are nevertheless carried backwards and forwards, by the means of a small helm, whithersoever the governor listeth.

5. Even so the tongue, as little as it is in respect of other members, can boast that it doth great things. How little fire is required to burn ⁴ a great forest?

6. The tongue is also a fire, ⁵ it is full of iniquity. Although it be but one of our members, it infecteth the whole body, and being set on fire of hell, it setteth on fire the whole course of our life.

¹ Ver. 1. The Christians, after the manner of the Jews, called those who presided in their assemblies, *doctors* or *teachers*, the chief part of their duty being to teach others, reprove them, and correct them for their faults.

² Gr. we shall be therefore. These words of St. James agree with what the author of the book of Wisdom saith, ch. 6. v. 6. *durissimum judicium his qui præsumunt, fieri.*

³ Ver. 2. We find also in Ecclesiasticus, ch. 19. v. 17. that there is no man that doth not sin in words: *quis est enim qui non deliquerit in lingua sua?*

⁴ Ver. 5. Oth. much wood.

⁵ Ver. 6. *L.* is a world of iniquity; but the word, in the Greek, signifying both *world* and *ornament*, we may also translate, *is the ornament of iniquity.*

7. For

7. For every kind of wild creeping things, of birds,
 6 and all other animals, are tamed, and have been tamed :

8. But the tongue can no man tame ; it is an unruly
 evil ; it is full of deadly poison.

9. Therewith bless we God our Father, and therewith
 curse we men whom he hath made after his image ;

10. Out of the same mouth proceed blessing and cursing :
 brethren, we should not do thus.

11. Doth a fountain at the same place send forth sweet
 and salt water ?

12. Can the fig-tree, my brethren, bear 7 grapes, or the
 vine figs ? in like manner 8 salt water cannot produce sweet
 water.

13. If there be any 9 wise and knowing man among you,
 let him, by his actions and good behaviour, shew the meek-
 ness of his wisdom.

14. 1 If ye have bitter envy and a contentious spirit,
 2 boast not, and do not resist the truth.

15. For this wisdom descendeth not from 3 heaven ; but
 it is an earthly wisdom, 4 animal and 5 devilish.

16. For where there is envy, and a contentious spirit,
 there is also 6 trouble, and every evil work.

17. On the contrary, the wisdom which cometh from
 God is not only chaste, but also peaceable, gentle, teach-

6 Ver. 7. We find in the Greek *the fishes in the sea* ; whence some commen-
 tators have conjectured, that the Vulg. for-
 merly read *cetorum* instead of *ceterorum*.
 The Jesuit Justiniani hath followed this
 reading in his paraphrase, where he fre-
 quently prefers the Greek text to our La-
 tin edition.

7 Ver. 12. Gr. olive berries.

8 We find in the Greek, *no fountain
 can cast out salt and sweet water* ; but
 the antient MS. of Alex. supports the read-
 ing in the Vulg.

9 Ver. 13. The Jews gave the name of
wise to their rabbins or doctors ; so that

this word *wise*, is the same here as the
 word *knowing* which follows. The know-
 ledge of a Christian chiefly concerns mo-
 rality, and a good life.

1 Ver. 14. *i. e.* if ye act out of jealousy
 and envy.

2 *i. e.* abuse not your title of *wise* or
doctor to resist the truth.

3 Ver. 15. *L.* from above, *i. e.* from
 God.

4 *i. e.* sensual, carnal, and which hath
 nothing of the spirit of God.

5 *i. e.* proceeding from the evil spirit.

6 Ver. 16. *L.* inconsistency ; *asb.* insta-
 bility.

able, & united with the good, full of mercy and good works ;
 * doth not judge, is not a dissembler.

18. Now the fruits of righteousness, *which consisteth* in peace, are sown for those that love peace.

⁷ Ver. 17. These words are not in the Greek, and indeed this is a gloss or explanation of the foregoing word ; it may also be translated, *agreeth with all that is good.*

⁸ *i. e.* doth not judge hastily, nor from conclusions merely human.

CHAP. IV.

1. **F**ROM whence come wars and disputes among you ?
 is it not from * your lusts, which war in your bodies ?

2. * Ye desire, but your desires are not fulfilled ; * ye even kill, and are jealous, nevertheless ye cannot compass your designs ; ye quarrel and wage war one with another, but ye obtain not what ye pretend to, because ye direct not your prayers to God.

3. Ye ask and obtain not, because ye ask amiss, thinking only to have what you may employ in your pleasures.

4. * Adulterous souls, know ye not that to love the world, is to be at enmity with God ? Whosoever therefore will be a friend of this world, becomes the enemy of God.

5. Think ye that the scripture saith in vain ; The spirit which dwelleth * in you, * inclineth you to envious desires ?

6 A

6. But

¹ Ver. 1. *i. e.* your irregular desires. The word in the Greek signifies literally *pleasures*, and it is here taken in general for the desire which every man has to satisfy his passions.

² Ver. 2. *i. e.* your lusts make ye cover things which ye cannot obtain.

³ *L.* ye kill, *i. e.* ye are cruel to each other. Erasmus and Beza believe there was a fault in the Greek, and that instead of *φονεῖτε*, ye kill, we should read *φθονεῖτε*,

ye are envious, as those of Geneva translate it. But this reading is contrary to all the Greek copies and antient versions.

⁴ Ver. 4. *L.* adulterous men ; but the word *adulterous* is here taken metaphorically ; we find in the Greek, *adulterers and adulteresses.*

⁵ Ver. 5. Gr. in us.

⁶ We find literally, *desireth with envy*, *i. e.* is inclined to envy. Some interpreters, who believe that by the *spirit* is meant

Prov. 3. 34.

1 Pet. 5. 5.

6. But God fortieth you by his grace. Therefore it is said; That God resisteth the proud, and giveth grace to the humble.

7. Submit yourselves therefore to God; resist the devil, and he will flee from you.

8. Draw nigh unto God, and he will draw nigh unto you; cleanse your hands, ye sinners, and purify your hearts, ye double-minded.

9. Repent, mourn, and weep; let your laughter be turned into tears, and your joy to heaviness.

1 Pet. 5. 6

10. Humble yourselves in the sight of the Lord, and he shall raise ye up.

11. Speak not evil one of another, brethren; he that speaketh evil of his brother, and condemneth his brother, speaketh evil of the law, and condemneth the law: now if thou condemnest the law, thou art not a doer of the law, but a judge.

Rom. 14. 4.

12. There is but one lawgiver, and one judge, who is able to save, and to destroy:

13. But who art thou that judgest thy neighbour? Hearken now to me ye that say, To day or to morrow we will go to such a city, and will continue there a year to traffick, and will make great gain.

14. Ye know not what shall be on the morrow:

15. For what is your life? It is even a vapour that appeareth for a little time, and then is dispersed; whereas ye ought to say; If the Lord will, or we live, we will do such or such a thing.

16. But you take pleasure in boasting of your designs. This kind of vain boasting is evil.

17. He therefore that knoweth to do good, and doth it not, sinneth.

meant the holy spirit, translate, *strive who shall love us most*, even unto jealousy; but the word *φθόνος*, *envy*, is seldom taken in a good sense; and St. James seems here to allude to what is said in Gen. ch. 6. v. 3, 4. and ch. 8. v. 21. and therefore, in this place,

the spirit of man is spoken of, which is inclined to evil; and this inclination, which is as it were natural to him, is called by the Jewish doctors *yetser-hara*.

⁷ Ver. 11. L. judgeth him.

⁸ i. e. of the gospel.

C H A P. V.

1. **I** Speak to you, rich men ; weep and lament for the evils which shall shortly come upon you.
2. ' Your heaps of treasure are corrupted, and your garments are moth-eaten.
3. Your gold and silver ' rusteth, and the rust of them shall be a witness against you, and shall consume your flesh as it were fire ; ye have heaped up a treasure of wrath against the last days.
4. Your refusal to pay those who laboured in the harvest of your fields, crieth against you, and their cry is come up even to the ears of the Lord of Hosts.
5. Ye have lived delicately upon earth, and have feasted continually, ' as on days of sacrifice.
6. Ye have condemned and killed the ' just one, and he hath not resisted you.
7. But suffer constantly, brethren, even to the coming of the Lord. The husbandman waiteth for the precious fruits of the harvest with great patience, hoping for the rain ' which falleth at seed-time, and before the harvest.
8. Have ye also the same patience, and be stedfast, because the coming of the Lord is nigh.
9. ' Murmur not, brethren, against one another, lest ye be condemned. Behold, the judge is at the door.

¹ Ver. 2. *i. e.* your corn, wine, and oil, and every thing else which ye lay up in store.

² Ver. 3. Not that gold and silver do really rust, like iron ; but St. James would shew, by this expression, that they buried their money in the earth.

³ Ver. 5. The Jews feasted on the solemn days of their sacrifice, and they still call their festival days, *days of rejoicing*.

⁴ Ver. 6. *i. e.* Jesus Christ, who is called the just one by way of excellence ; *oth.* just men, the singular being put for the plural, *i. e.* the Christians, whom the scripture calleth saints, or just.

⁵ Ver. 7. *L.* of the first and latter season.

⁶ Ver. 9. *L.* groan not ; those who suffer, generally groan and murmur, complaining of their ill fortune.

10. Take, brethren, for your example in the evils which ye suffer, and of the patience which ye ought to have in afflictions, the prophets, who have spoken in the name of the Lord.

11. Let us make ourselves of the number of the blessed, who have suffered with constancy. Ye have known the patience of Job, and ye have known ⁷ the end that the Lord gave him, because the Lord is very merciful.

Mat. 5. 34. 12. Now above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but say only, This is, This is not; ⁸ lest ye be condemned.

13. Is any among you ⁹ sorrowful? let him pray. *Hath any one* ¹ tranquillity of mind? let him sing ² hymns.

14. Is any sick among you? let him call the presbyters of the church, and let them ³ anoint him with oil in the name of the Lord, and pray over him.

15. And the prayer *proceeding* from faith shall save the sick, and the Lord ⁴ shall heal him; and if he hath committed sins, they shall be forgiven him.

16. Confess your sins; then one to another; and pray

⁷ Ver. 11. *Oth.* the reward; for thus doth the word *end* sometimes signify in scripture, because workmen are not rewarded till they have ended their labour; and God did recompence Job after all his sufferings.

⁸ Ver. 12. The author of the Vulg. hath read separately *ὑπὸ χεῖρον*, whereas we find in the vulgar Greek *ὑποκρίων* in one word, which signifies *disguise, deceit*: according to this reading we ought to translate, *for fear of passing for deceivers*; but Stephens, in one of his Greek MSS. read as in our Vulg. We read the same in several Greek editions, and this reading is supported by the Syriac version, and by the Arabic published by Erpenius.

⁹ Ver. 13. The Greek word signifies literally *in adversity, in affliction*.

¹ *Oth.* joyful.

² The first Christians, after the example of the Jews, sung hymns in their assemblies, to praise God, and thank him for the benefits which they received from him.

³ Ver. 14. The anointing the sick, to which they joined prayer, was also in use among the Jews. See St. Mark, ch. 6. v. 13. In the eastern churches, even at this day, several priests are called to administer this sacrament to the sick, and they pray all together.

⁴ Ver. 15. *L.* shall comfort him. The word in the Greek signifies *shall raise him up, i. e. shall raise him from his sick bed*.

⁵ Ver. 16. The particle *then* is not in the vulgar Greek, but it is to be found in some ancient Gr. MSS. as well as in the Vulg.

one for another, that ye may be saved ; for the fervent prayer of a righteous man availeth much.

17. Elias, who was a man subject to the like infirmities as we are, having prayed to God earnestly that it might not rain, it rained not upon the earth for the space of three years, and six months.

18. But he praying a second time, the heaven gave rain, and the earth brought forth her fruits.

19. Brethren, if any among you stray from the way of truth, and any convert him,

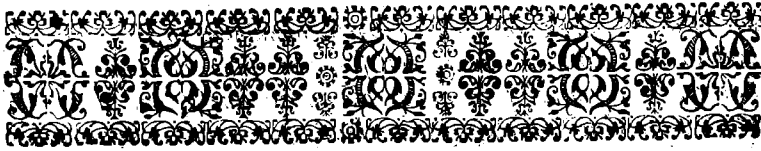
20. He ought to know, that he who converteth a sinner to the right way, ⁶ shall save him from death, and shall cover a multitude of sins.

⁶ Ver. 20. *L.* shall save his soul, *i. e.* his soul whom he hath recovered from his error, and to whom he has consequently given life by his instructions.

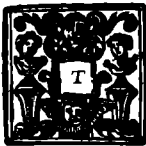


and having prayed to God secretly that it might not
be turned out upon the earth for the space of three
years and the month.
And he gave him a second time the power to raise
the dead, and he raised him from the dead.
And he said, if any among you stray from the way of
the Lord, I will convert him.
And he said to those that he who converted a sin-
ner, he shall have him from death, and
cover a multitude of sins.
And he said, if any among you stray from the way of
the Lord, I will convert him.
And he said to those that he who converted a sin-
ner, he shall have him from death, and
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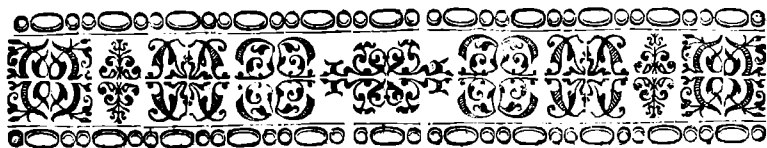
THE
P R E F A C E
TO THE
F I R S T E P I S T L E
OF THE
Apostle St. P E T E R.



THE church never questioned, but that this epistle was written by St. Peter, whose name it bears. This holy Apostle exhorts the converted Jews, to whom it is chiefly directed, to persevere in the faith to which God had called them; and he assures them, that Christians shall be rewarded with everlasting glory. He gives them excellent rules for the conduct of their lives in every condition. And as they were exposed to great afflictions, he sets before them the example of Jesus Christ, who suffered death for them: to which he joins several


several moral instructions, worthy of so great an Apostle. He above all things earnestly exhorts the pastors of the church to feed the flock which God hath committed to their charge, and to take care of them, not for the sake of filthy lucre, but with a mind free from all covetousness, and desire of rule, requiring nothing from them, but what they practise themselves.





T H E
F I R S T E P I S T L E
O F T H E
Apostle St. P E T E R.

C H A P. I.

1. ETER, an apostle of Jesus Christ, to those who as strangers inhabit Pontus, Galatia, Cappadocia, Asia, and Bithynia, where they are dispersed :

2. ¹ Elect, according to the ² foreknowledge of God *our Father*, that ye might be sanctified by

¹ Ver. 2. The word *elect* signifies, in general, Christians, God having chosen them, and, as it were, set them apart, in calling them to the gospel. The Hebrews are also called *elect* in scripture, because God had chosen them to be his people.

² *i. e.* the good-will. The word *to know*, frequently signifies *to love*. St. Peter by this expression declares, that the calling to the gospel proceeds from the will of God.

the spirit, to obey Jesus Christ, and be sprinkled by his blood : * grace and peace be multiplied unto you daily.

^{2Cor. 1. 3.} 3. Blessed be God, the father of our Lord Jesus Christ, ^{Eph. 1. 3.} who, according to his abundant mercy, hath begotten us again by the resurrection of Jesus Christ, that he may give us the life which we hope for,

4. And an inheritance which shall never fail ; which shall be ever incorruptible, and shall not fade away, which is reserved for * you in the heavens :

5. For you, who by the power of God are kept thro' faith, that ye may enjoy the salvation which shall be revealed in the latter times.

6. ³ Wherein ye shall greatly rejoice, ⁹ it being necessary that now for a season ye suffer many evils,

7. That the trial of your faith, which is more precious than that of gold ¹ tried in the fire, may be unto your praise, glory, and honour at the appearing of Jesus Christ ;

8. Whom having not seen, ye love ; and in whom, though now ye see him not, yet ye believe ; but believing, ⁴ ye shall have joy unspeakable, and full of glory,

9. Receiving ³ as a reward for your faith the salvation of your souls :

³ i. e. the Holy Ghost, which sanctifieth those who were called to the gospel.

⁴ i. e. may God shower down his favours, and all sorts of blessings upon you.

⁵ Ver. 3. Christians become children of God, as they have received a new life by the resurrection of Jesus Christ, which is the foundation of all their hopes, and which is, as it were, the pattern of their resurrection.

⁶ Ver. 4. Gr. *us* ; but in the antient MS. of Alex. and in the Syriac version, we read *you*, as in the Vulg.

⁷ Ver. 5. The word in the Greek signifieth *serveth as a guard*. This is a metaphorical expression, to express, that God

watcheth about those who believe in Jesus Christ, to defend them.

⁸ Ver. 6. We find in the Greek, in the present tense, *which giveth you joy*.

⁹ We may translate from the Greek, and even from the Latin, if we read *contristari* instead of *contristari*, being now made sorry, for a short time, by divers afflictions, if it be needful to make you sorry.

¹ Ver. 7. The Greek adds *which periseth*.

² Ver. 8. Gr. in the present tense *ye have*.

³ Ver. 9. L. the end of your faith. See St. James, ch. 5. v. 11.

10. The knowledge whereof was diligently sought after by the prophets, who prophesied of the grace which was appointed for you,

11. Being desirous to search out the times, and seasons, which the spirit of Jesus Christ, which was in them, signified unto them; and which discovered unto them the evils which he was to suffer, and the glory that should afterwards be conferred on him;

12. Unto whom it was revealed, that not for their own, but for ⁴ your sakes, ⁵ they foretold these things which have now been declared unto you by the preachers of the gospel, who have received the Holy Ghost sent from heaven, ⁶ whom the angels ⁷ desire to contemplate.

13. Wherefore ⁸ let your mind be always in the same state as a man whose loins are girded; be sober, and persevere in the hope of the grace which ye shall receive when Jesus Christ shall appear;

14. As obedient children, ⁹ not giving up yourselves any more to those passions, whereunto ye were given up when ye were in ignorance.

15. But as he who called you is holy, so be ye holy in all your actions,

16. According to these words of the scripture; Be ye Lev. 11. 44.
Ex. 19. 2.
Ex. 20. 7.
Deu. 10. 17
Rom. 2. 11. holy, for I am holy.

17. And since ye call on him as your Father, who, without respect of persons, judgeth every man according to his works, pass the time of your sojourning on earth in fear.

⁴ Ver. 12. Gr. our sakes; but in several Gr. MSS. we read *your* as in the Vulg. The meaning is, *this was not so much for them as for you.*

⁵ L. were the ministers of these things.

⁶ In the Greek we find *which things*, i. e. the mysteries foretold by the prophets, and preached by the apostles.

⁷ The word *desire* is here to be taken for *love*; and the meaning is, that the angels take delight to contemplate these divine mysteries. If we understand this, with the

Vulg. of the Holy Ghost, it may be explained of the graces and gifts of the Holy Ghost which the first Christians received.

⁸ Ver. 13. L. *gird up the loins of your mind.* This is a short and metaphorical expression, meaning, be always in readiness, watch carefully.

⁹ Ver. 14. L. *not fashioning yourselves* according to your former lusts, being ignorant, i. e. not living as ye did when ye had no knowledge of the gospel.

- Gal.* 2. 6. 18. Knowing that ye were redeemed, not with gold and silver (which are corruptible things) from ¹ the vain servitude, wherein ye lived through the tradition of your fathers,
- 1 Cor.* 6. 20. *1 Cor.* 7. 23. 19. But with the precious blood of Jesus Christ, who was a lamb without blemish, and without spot.
- Heb.* 9. 14. *1 Joh.* 1. 7. 20. And ² ordained before the foundation of the world ; but who was manifested only in these last times for your sakes ;
- Apoc.* 1. 5. 21. Who by him do believe in God that raised him from the dead, and exalted him to glory, that your faith and hope might be in God ;
22. Purifying your souls ³ by an obedience full of love : Increase in your love towards each other, with a brotherly charity, sincere and flowing from ⁴ the heart ;
23. Being born again, not of corruptible seed, but incorruptible, by the word of God, who ⁵ liveth and abideth for ever.
- Ecc.* 14. 18. *Isa.* 40. 6. *Jam.* 1. 10. 24. For every ⁶ mortal man is as grass, and all his glory as the flower of the grass ; the grass withereth, and the flower falleth away :
25. But the word of the Lord endureth for ever, and this is the word which hath been preached unto you.

¹ Ver. 18. *i. e.* to the ceremonies of the law.

² Ver. 20. *L.* foreseeing. See above, v. 2. for the word in the Greek text and the Vulg. is the same. Theologists call this prescience a knowledge of approbation ; and indeed the words to *know*, and to *understand*, are frequently the same things in scripture as *to approve* and *to love*. St. Peter would hereby shew, the great love which God from all eternity had for them.

³ Ver. 22. *Gr.* obeying the truth by the spirit. The word truth is here to be taken for the gospel, as in several other places ;

and it is the Holy Ghost which enables us to perform the commands of the gospel : nevertheless, these words, *by the spirit*, are not in some antient *Gr.* MSS. nor in the Syriac version.

⁴ *Gr.* a pure heart ; but the word *pure* is not in the antient *Alex.* MSS. any more than in the Vulg.

⁵ Ver. 23. We may also translate from the Greek, which is ambiguous, *which liveth, &c.* so that this may be understood of the word of God, of which it is said v. 25. that *it shall endure for ever*.

⁶ Ver. 24. *L.* all flesh.

C H A P. II.

1. **W**herefore ¹ renouncing all malice, guile, hypocrify, Rom. 6. 4.
Eph. 4. 22.
Col. 3. 8.
Heb. 12. 1.
envy, and evil-speaking,
2. As new-born babes desire ² spiritual and pure milk,
that taking it, ye may grow for your salvation.
3. ³ If so be ye have tasted the goodness of the Lord,
4. Draw near to him as unto ⁴ a living stone, rejected
indeed of men, but chosen and esteemed of God,
5. And be ye also, as living stones, placed thereon,
that ye may form a spiritual building, and an holy priest-
hood, to offer, through Jesus Christ, spiritual sacrifices ac-
ceptable to God.
6. Wherefore it is said in the scripture ; I will lay in Is. 28. 16.
Rom. 9. 33.
Sion the chief corner stone, elect and precious, and they
who believe ⁵ in it, shall not be ashamed.
7. Honour therefore is due unto you who believe ; but Pf. 117. 22.
Isa. 8. 14.
Mar. 21. 42
Acts 4. 11.
unto them which believe not, the stone which the builders
rejected, the same is made the head of the corner,
8. And which was unto them a rock of offence, and a
stone against which they stumbled, they who are offended

¹ Ver. 1. *i. e.* the new birth, which ye have received by the profession of the gospel, having caused you to renounce all that is contrary to the holiness of your profession.

² Ver. 2. Their new birth being spiritual, the milk with which they are fed should also be spiritual, not being designed for the nourishment of their bodies, but of their souls. This is the sense which the Syriac interpreter hath given to the word *μαστος*, which hath been translated in our Vulg. by *rationabile*. We may also by *this spiritual milk* understand the doctrine of the gospel, because the word *μαστος* signifies both *word* and *reason*, and St. Peter seems to allude to this, by what he saith in v. 23. of the foregoing chapter.

³ Ver. 3. We may also translate from the Greek, *since you have tasted, &c.* and by the gentleness of the Lord, the apostle, continuing his metaphor, understands the gentleness of the gospel doctrine, which is that spiritual milk.

⁴ Ver. 4. The phrase *living*, or animated *stone*, is also to be found in profane authors. St. Peter, speaking of the church, as of a spiritual building, calleth Jesus Christ, who is the true foundation, a living stone, and the Christians are also living stones who compose this structure.

⁵ Ver. 6. *i. e.* in Jesus Christ, who is called the chief corner-stone, *i. e.* the chief of the foundation, or the stone which joineth together the Jews and the Gentiles in this spiritual and mystical edifice.

at

at the gospel, and do not believe in it, ⁶ whereunto they were appointed.

9. But ye are a chosen generation, ⁷ a royal priesthood, a holy nation, a people whom God hath purchased to himself, that ye may shew forth the greatness of him who hath brought you out of darkness, that ye might partake of his marvellous light.

Isa. 2. 24. 10. Who in times past were not, but now are the people of God; to whom in times past he shewed not mercy, but now hath shewn mercy.

Ro. 13. 14. 11. ⁸ I beseech you, my beloved brethren, to abstain, *Gal. 5. 16.* ⁹ as strangers and pilgrims, from fleshly lusts, that war against the soul.

12. Live among the Gentiles so as they may be edified, that whereas they speak against you as evil doers, when they behold your good works, they may glorify God when ¹ he shall visit them.

Rom. 13. 1. 13. Submit yourselves to ² every power, for God's sake, whether to ³ the king, as supreme,

14. Or unto governors, as sent by him for the punishment of evil doers, and the praise of them that do well.

15. For it is the will of God, that by well doing ye put to silence ⁴ ignorant and foolish men.

⁶ Ver. 8. Not that God, as the Greek scholiast has observed, was the cause of their destruction, but he forsook them by reason of their unbelief: we might also translate, *altho' they were appointed to that end*; namely, to believe in Jesus Christ.

⁷ Ver. 9. *i. e.* ye are both kings and priests, which is to be understood in a spiritual and mystical manner. St. Peter would shew, by this expression, that the Christians, as such, are above all nations of the earth.

⁸ Ver. 11. We may also translate, according to the Greek, *I exhort you*.

⁹ *i. e.* as being absent from your country, which is heaven; and therefore do not live as men of this world, who think only of earthly things.

¹ Ver. 12. The word *visit* is taken in scripture both in a good and bad sense. The Syriac interpreter, who hath translated it *when he shall try*, hath taken it in a bad sense, understanding it of pains and punishments; but it may be understood of the graces which God will bestow upon them, when he calls them to the gospel.

² Ver. 13. *L.* to every human creature, *i. e.* to every person who enjoys any dignity; for the Greek word, which has been translated by *creature*, signifies also *dignity, power*.

³ The Greeks gave the name of kings to those whom the Romans called *emperors*.

⁴ Ver. 15. *i. e.* those who decry the Christian religion, which they do not know.

16. ⁵ Live as free, but let not your liberty be a pretence for your evil actions; but be as servants of God:

17. Give honour to each man; love all your brethren; ^{Ro. 12. 10.} fear God; honour the king.

18. Servants, be subject to your masters with great fear; ^{Eph. 6. 5. Col. 3. 22. Tit. 2. 9.} not only to the gentle and moderate, but even to the froward.

19. For he becometh acceptable ⁶ to God, who intending to serve him, ⁷ endureth evil, suffering wrongfully:

20. What glory would it be, ⁸ if being buffeted for your faults, ye take it patiently; but if doing well, ye suffer for it, and take it patiently, this is acceptable with God.

21. For hereunto were ye called; since even Jesus Christ suffered for us, leaving you an example, that ye should tread in his steps,

22. Who did no sin, neither was guile found in his ¹ *Iſa. 53. 9.* mouth;

23. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but delivered himself to him that judged ⁹ unjustly;

24. Who his own self, being fixed to the cross, bare ¹ *Iſa. 53. 5.* our sins in his body, that being dead unto sin, we might ¹ *Joh. 3. 5.* live unto righteousness: by his stripes ye were healed:

⁵ Ver. 16. *i. e.* live as Christians, whom the gospel hath made free, Jesus Christ having freed them from the servitude of sin; do not extend the Christian liberty any further.

⁶ Ver. 19. These words *to God* are not in the vulgar Greek, nor in the Vulg. but they are in several Gr. MSS. and in the Syriac version.

⁷ *L.* for conscience towards God, *i. e.* knowing what he oweth to God.

⁸ Ver. 20. *viz.* before God.

⁹ Ver. 23. We read in all the Greek copies *justly*, and this reading is likewise con-

firmed by the Syriac version: the meaning is, that Jesus Christ committed himself into the hands of God, who is always just. Gagney, and some other learned critics, have believed, that our Latin interpreter read in his Greek copy *adſus*, *unjustly*; and it is true that Casaubon, citing this passage in Greek in a letter which he sent from England to P. Fronton du Duc, follows this reading. It is true that St. Austin read *just*, agreeably to the Greek text; but St. Cyprian, who is older than he, and understood the Greek language, read as in the Vulg. now extant, *injuste*.

25. For ye were as sheep going astray ; but now are ye returned to the shepherd and ¹ bishop of your souls.

¹ Ver. 25. The word *bishop* signifieth literally *inspector*, i. e. who watcheth over, and takes particular care of you.

C H A P. III.

Eph. 5. 22. 1. **W**IVES, also obey your husbands, that if any believe not ¹ the word, they may ² without words be gained by the good lives of their wives.

2. When they behold the purity of your manners joined with fear.

1 Tim. 2. 9. 3. Let not the women plait their hair, that they may be adorned outwardly, and let them not wear gold, or magnificent apparel.

4. But *let them adorn* the inward man, which is not seen, with the incorruptible purity of a meek and quiet spirit, which is an ornament of great price in the sight of God.

5. For after this manner did the holy women, who trusted in God, adorn themselves of old, being in subjection to their husbands.

Gen. 18. 12 6. Thus did Sarah obey Abraham, calling him her lord, whose daughters ye shew yourselves to be by your good actions, doing nothing ³ which may cause you to apprehend any trouble.

1 Cor. 7. 3. 7. Likewise, ye husbands, behave yourselves wisely towards your wives, ⁴ treating them honourably, because of the weakness of their sex, and as partaking with you ⁵ of

¹ Ver. 1. i. e. the gospel.

² i. e. holding their peace, and gaining them rather by the good example of their lives, than by their discourse.

³ Ver. 6. i. e. which may put you in life.

⁴ Ver. 7. i. e. not despising them, but looking upon them as your wives, and paying them what is due to them.

⁵ i. e. the gospel, which leads to eternal

the grace which giveth life, that your prayers be not hindered.

8. Finally, be all of one mind, having compassion one of another ; love all your brethren ; be pitiful, be courteous, ⁶ and humble :

9. Render not evil for evil, or railing for railing ; but contrariwise blessing ; for thereunto were ye called, that ye might ⁷ inherit a blessing. *Pro. 17. 13.*
Ro. 12. 17.
1 Thes. 5. 15
Psa. 33. 13

10. For he that loveth ⁸ life, and would enjoy happiness, let him refrain his tongue from railing, and his lips that they speak no guile ;

11. Let him eschew evil, and do good ; let him seek peace, and forget nothing that may obtain it. *Isa. 1. 16.*

12. For the Lord beholdeth the righteous with favour, and hearkeneth to their prayers ; but his face is full of wrath against the wicked.

13. And who is he that will harm you, if ye be ⁹ zealous for that which is good ?

14. But if ye suffer any thing ¹ for righteousness sake, *therein* are ye happy ; be not afraid of those who terrify you, neither be troubled with fear : *Mat. 5. 10.*

15. But sanctify the Lord ² *Jesus* Christ in your hearts ; be always ready to give an answer to every man that asketh the reason ³ of your hope :

16. But let it be with meekness and fear, and a good conscience, that they who speak evil of the holy life which

⁶ Ver. 8. This word is not in the vulgar Greek ; our interpreter has joined together two interpretations of the same word, because the Greek copies do not agree.

⁷ Ver. 9. *i. e.* everlasting happiness, which is the consequence of God's blessing.

⁸ Ver. 10. *i. e.* eternal life, which is promised in the gospel.

⁹ Ver. 13. The word in the Greek signifies literally *imitators* ; so that some have translated *imitators of the good, i. e.* of God,

who is supremely good ; but some antient Gr. MSS. support the reading in the Vulg.

¹ Ver. 14. *i. e.* for the Christian religion which ye profess.

² Ver. 15. Gr. God ; but in the antient Alex. MS. in one of Stephens, and in the Syriac version, we read *Christ*, as in the Vulg.

³ *i. e.* of your faith, of your religion. As the Pagans at that time did every where decry the Christian religion, St. Peter would have the Christians always able to defend it, and answer calumniators.

you lead in Christ, may be ashamed, in that they speak evil of you. ⁴

17. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

Rom. 5. 6. 18. For *Jefus* Christ also ¹ died once for our sins, the
Heb. 9. 28. just for the unjust, that he might present us to God, having suffered death in his flesh: but being raised by ⁶ the spirit,

19. By which also he went and preached ⁷ to the spirits in prison,

Gen. 7. 7. 20. Who afore-time were unbelievers, waiting till the
Mat. 24. 37 time of Noah ⁸ for what God delayed, when the ark was
Luk. 17. 26 building, wherein eight souls only were saved ⁹ upon the water.

21. ¹ Whereto also, as to its figure, baptism now answereth, which saveth us not because it taketh away the filth of our flesh, but because ² we promise to God a pure conscience, ³ rising again with *Jefus* Christ;

⁴ Ver. 16. *As evil doers*, is added in the Greek.

⁵ Ver. 18. Gr. hath suffered; but in the antient Alex. MS. and in the Syriac version, we read as in the Vulg.

⁶ *i. e.* the holy spirit, or by his divinity; for thus doth the word *spirit* frequently signify in scripture.

⁷ Ver. 19. *i. e.* as in the Syriac version, *to the souls who were shut up in hell*. This interpretation is supported by the most antient fathers, especially by the Greeks. Some among them have even believed, that St. Peter, in this place, cites a passage of the prophet Jeremiah, which was not to be found in their time, and they accuse the Jews of having erased it.

⁸ Ver. 20. *L.* the long suffering of God. The Greek words may be literally translated two ways, namely, *when the long suffering of God was waited for*, which agrees with the Latin interpreter, or *when*

the long suffering of God waited, *i. e.* God, who is good and merciful, delayed their punishment, that they might have time to repent. This is the sense followed by the Syriac interpreter.

⁹ *L.* by the water, *i. e.* being in the ark, which floated upon the water.

¹ Ver. 21. We may also translate from the Greek, *to the which*, referring this only to the water; but according to our Vulg. it must be referred to the whole sentence, and according to this sense we read ² also in some Greek copies.

² The Christians make this promise to God in their baptism.

³ *L.* by the resurrection of *Jefus* Christ, which some join with the preceding word *saveth*, as if the text was transposed; but this transposition is not necessary: the meaning is, we promise purity of life to God, in hopes of being raised with *Jefus* Christ.

22. Who is at the right hand of God, [†] having wholly destroyed death, that he might make us heirs of eternal life, being ascended into heaven, and angels, dominions, and powers being made subject unto him.

[†] Ver. 22. None of these words are in the Greek.

C H A P. IV.

1. **F**Orasmuch then as Jesus Christ ¹ suffered *death* in his flesh, arm yourselves with this thought, that he who ² died in his flesh, hath ceased from sin.

2. So that during the whole course of his mortal life he ^{Eph. 4. 23;} is no longer subject to the passions of men, but followeth the will of God.

3. For ³ the time past of your life sufficeth to have lived after the manner of the Gentiles, in all kind of lasciviousness, in pleasure, drunkenness, excess in eating and drinking, and impious idolatries.

4. Wherefore thinking it strange that you run not any longer with them to the same excess and riot, they revile you.

5. But they shall give an account to him who ⁴ is appointed to judge the quick and the dead.

6. For this cause was the gospel preached also to ⁵ them that are dead, that receiving their judgment according to the flesh, with respect to men, they may live before God, according to the spirit.

7. Now the end of all these things is at hand, take heed therefore to yourselves, and watch in prayer.

8. But above all things, love one another continually; ^{Pro. 10. 12;} for charity covereth a multitude of sins.

¹ Ver. 1. The Greek adds *for us*.

² Ver. 2. *L.* hath suffered in his flesh, *i. e.* is dead to his passions.

³ Ver. 3. Gr. it sufficeth us to have lived, &c.

⁴ Ver. 5. *L.* is ready to judge, &c. *oth.* who shall judge.

⁵ Ver. 6. See what hath been said in the foregoing ch. v. 19.

Ro. 12. 13. 9. Use hospitality one toward another without murmuring.

Ro. 12. 13. 10. Let every one of you, according to the gifts which
 Heb. 13. 2. he hath received, assist his neighbour, as faithful dispensers
 Phil. 2. 14. of all the gifts which God hath bestowed upon you.
 Rom. 12. 6.

1 Cor. 4. 2. 11. Let him who ⁶ speaketh, *speake* ⁷ as *teaching* the word of God; let him ⁸ who exerciseth any ministry, perform it according to the power which he receiveth from God; that God may in all things be glorified through Jesus Christ, to whom glory and dominion belong for ever. Amen.

12. Think it not strange, beloved brethren, that God trieth you by afflictions.

13. Rejoice; on the contrary, that ye are partakers of the sufferings of Christ, that your joy also may be perfect, when he shall be revealed in his glory.

14. Blessed shall you be when you are reproached for the name of *Jesus* Christ; for the ⁹ honour, glory, and ¹ power of God, and his holy spirit, rest upon you. ²

15. But let none of you suffer as a murderer, a thief, or a reviler, or ³ for having attempted to seize on another man's goods.

16. If, on the contrary, he suffer as a Christian, let

⁶ Ver. 11. *i. e.* who hath received the gift of speaking to, and instructing others in the congregation.

⁷ *i. e.* with all the faithfulness and holiness suitable to a person who preacheth the word of God, adding nothing to it which may change it.

⁸ This may also particularly be understood of those whose office it was to assist the poor and sick, distributing to them the alms of the faithful; for the word in the Greek, and Latin *ministrat*, is often taken in this sense.

⁹ Ver. 14. This word is not in the Greek.

¹ We do not read this word in the vulgar Greek, but it is in some antient MSS. as well as in the Vulg. St. Peter, by these

words, denotes all the great gifts which the first Christians received by the Holy Ghost, and were in a manner the pledges and earnest of the glory which they should receive after their death.

² The Greek adds, *on their part he is blasphemed, but on your part he is glorified*; but these words are not in the antient Alex. MS. nor in the Syriac version, nor in the Arabic published by Erpenius.

³ Ver. 15. The word in the Greek signifies literally, *one that busies himself about other mens matters*, and the Latin words in the Vulg. may be so understood. Such men are generally evil speakers, and evil doers: *Curiosus nemo est quin sit malevolus*. Plautus.

him not be ashamed ; but let him glorify God on this behalf.

17. For behold this is the time that judgment must begin at those who are of the house of God ; and if it begin at us, what shall be the end of them that believe not the gospel of God ?

18. If the righteous shall hardly be saved, what shall *Pro. 11. 31.* become of the ungodly and the finner ?

19. Wherefore let them that suffer according to the will of God, ⁴ commit themselves into the hands of their faithful creator in well doing.

⁴ Ver. 19. *L.* commit their souls, *i. e.* whatever affliction befalls them, let them put their whole trust in God, and let them persevere in doing good.

C H A P. V.

1. **A**S to you ¹ presbyters, I beseech you, being also a presbyter, and a witness of the sufferings of Jesus Christ, and as one who shall be partaker of his glory that is one day to be revealed ;

2. To feed the flock which God has committed to your charge, and ² to take care of it, not by constraint, but willingly, and ³ after a godly sort, not for filthy lucre, but with a disinterested mind.

3. Not being as lords over those ⁴ who fall to your lot,

¹ Ver. 1. Our Vulg. makes use of the word *elder*, and thus do the Jews call those who presided in their synagogues, and courts of justice. It is also to be taken here, as the following part of the discourse sheweth, for the pastors of the church.

² Ver. 2. *Orb.* to watch over it as overseers ; thus doth the word *ἐπισκοπῆς* signify, from whence the word *bishop* is derived ; and indeed it is chiefly to the bishops that St. Peter speaks in this place.

³ We do not read these words in the vulgar Greek, but they are in some antient Gr. MSS. as well as in the Vulg. *i. e.* discharging the office to which God hath called you.

⁴ Ver. 3. *i. e.* whom God hath put under your conduct. The word *cleris*, which our interpreter hath taken from the Greek, signifies, *lot, inheritance*, and is to be taken here for all the flock which each bishop has under his government.

but ⁵ affectionately making yourselves ensamples to your flock.

4. And when ⁶ the chief shepherd shall appear, ye shall receive a crown of glory, ⁷ which shall never fade away.

Ro. 12. 10.

Fam. 4. 6.

5. Likewise ye that are young, submit yourselves ⁸ to the presbyters, so that ye ⁹ all of you be nevertheless subject one to the other in humility: for God resisteth the proud, and giveth his grace to those who humble themselves.

Fam. 4. 10.

Psa. 54. 23.

Mat. 6. 25.

Luk. 12. 22

6. Humble yourselves therefore under the mighty hand of God, and he shall exalt you in the time of ¹ his visitation.

7. Cast all your care upon him, for he careth for you.

8. Be sober and vigilant; for your adversary the devil, as a roaring lion, walketh about you, seeking his prey:

9. Whom resist stedfast in the faith, knowing that your brethren, who are dispersed in the world, suffer the same things as you.

10. But God, the *author* of all grace, who hath called us ² to his eternal glory by Jesus Christ, after you have suffered a while, ³ shall make you perfect, strengthen, and stablish you.

⁵ *i. e.* teach and command them nothing but what you practise yourself.

⁶ Ver. 4. Jesus Christ, who is the Lord and master of pastors.

⁷ Gr. of Amaranth, a flower so called by the Greeks, because it never fadeth.

⁸ Ver. 5. *L.* to the elders. See above, v. 1. The word *antient* here rather relates to the dignity, than the age of the persons spoken of. Young men are generally very ungovernable.

⁹ *i. e.* the elders themselves, or presbyters, ought not to be so absolute, as not to hearken to the advice which is given them.

¹ Ver. 6. The word *visitation* is not in

the vulgar Greek, but we find it in some antient Gr. MSS. as well as in the Latin. Some understand this of the day of judgment, wherein God shall recompence every man according to his works; *oth.* when God shall visit you, *i. e.* shall deliver you from the evils which ye suffer under. We may translate, according to the vulgar Greek, which is confirmed by the Syriac, *when it shall be time.*

² Ver. 10. *i. e.* to the gospel, which bringeth us to eternal life.

³ Gr. may he make you perfect, stablish you, &c. but we read in some antient Gr. MSS. as in the Vulg.

11. * To him be glory and dominion for ever. Amen.

12. By Sylvanus, a faithful brother, as I suppose, have I written unto you briefly, conjuring you to believe, and protesting, that the ' true grace of God is that wherein ye remain stedfast.

13. The church ° of Babylon, which partaketh with you in ' the election, and Marcus, my son, salute you.

14. Greet ye one another with ° an holy kiss. ° Grace be with you all ' that are in Jesus Christ. Amen.

* Ver. 11. *Oth.* glory and dominion belong to him for ever.

° Ver. 12. *i. e.* the true doctrine of salvation, which God hath taught us by Jesus Christ. St. Peter opposes the gospel to the antient law, wherein there was nothing solid.

° Ver. 13. It is Rome, according to all antient ecclesiastical writers, which St. Peter in a figurative stile calls Babylon, being probably desirous to conceal the name

of the place from whence he wrote. Grotius approves this interpretation of the antients, which Camerarius doth not reject.

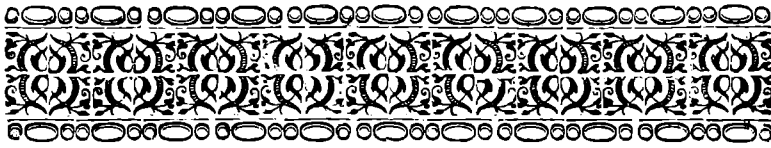
' *i. e.* in the grace of the gospel.

° Ver. 14. Gr. a kiss of charity; but in some antient Gr. MSS. and in the Syriac version, we read as in the Vulg.

° Gr. peace, &c.

' *i. e.* who profess the gospel of Jesus Christ, and are united with him.



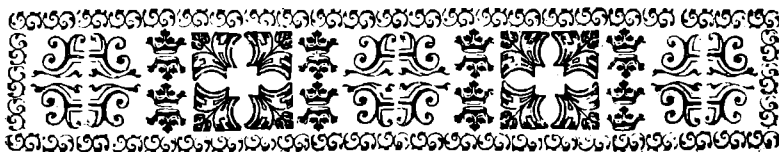


T H E
P R E F A C E
T O T H E
S E C O N D E P I S T L E
O F T H E
A p o s t l e S t. P E T E R.




HIS second epistle of St. Peter, as Origen hath observed, hath not met with the same approbation from the antients as the first. Some have questioned whether it were really written by this holy Apostle, by reason of the difference in the stile of these two epistles. But St. Jerome, who did not believe that St. Peter wrote his letters in Greek himself, ascribes this diversity of stile, to the different interpreters which he made use of. Grotius, who builds much upon his own conjectures, pretends that it was composed by another, Simeon or Simon, who succeeded St. James in the bishopric of Jerusalem, and for this reason he is obliged to change these first
words,

words, Simon Peter, servant and apostle of Jesus Christ, into these, Simeon, servant of Jesus Christ, not supporting this innovation upon any manuscript copy, or any other proof, but a critical dissertation. He supposeth that the third chapter of this epistle could not be written till after the taking of Jerusalem, the final destruction of the world being therein mentioned: No Christian, saith Grotius, did ever suppose that this would come to pass till after the subversion of the Jewish state. Now St. Peter died in the time of Nero: But it cannot be inferred from thence, that Jerusalem must then have been destroyed; for this persuasion had generally possessed the disciples, even while our Lord lived. They impatiently expected his happy kingdom, which they thought must be founded on the ruin of the Jewish state: Wherefore St. Peter might write this epistle before the destruction of Jerusalem, and at the same time signify to the faithful in the third chapter, that Jesus Christ did not delay the accomplishment of his promise, as some of them imagined. Now this epistle, which, as well as the former, is addressed chiefly to the converted Jews, includes also several moral precepts. He exhorts them to the practice of all Christian virtues, and to continue constant in the faith which they received from the Apostles. He tells them, that false doctors shall arise, who shall disturb the peace of the church: he describes at large the vices and abominations of these false prophets, who shall receive the reward due to their iniquities. Lastly, he confirms them in the belief of the second coming of Jesus Christ, which the wicked treated as fabulous: and from hence he takes occasion to speak of the renovation of the world, which should follow the second coming of Jesus Christ: and as he advanceth certain maxims, which seem to be taken from the platonic philosophy, Didymus thence inferred that this epistle was spurious. But it is easy to prove that it contains nothing but what perfectly agreeth with the doctrine of the primitive Christians, concerning the end of the world.



T H E
SECOND EPISTLE
O F T H E
Apostle St. *P E T E R*.

C H A P. I.

1.  IMON ¹ Peter, a servant and apostle of Jesus Christ, to them that partake of the same ² faith with us, through ³ the righteousness of our God and ⁴ Saviour, Jesus Christ.

2. May grace and peace increase daily in you, through the knowledge of God and Jesus Christ our Lord.

¹ Ver. 1. Simeon. Nevertheless, in several Greek copies, we read *Simon*, as in the Vulg. but which way soever we read it, it is the same, *Simon* being an abridgement of *Simeon*; and the Jews make use of both in their books.

² *Orth.* so precious a faith: thus doth the word, in the Greek, signify literally; but our interpreter hath very well expres-

sed the force of this word according to the sense.

³ *i. e.* the holiness, goodness, mercy.

⁴ *Orth.* and of Jesus Christ our Saviour: but there being no article in the Greek before the word *Saviour*, the true interpretation is that which we have inserted in our version, and is produced as an evident proof of the Divinity of Jesus Christ.

3. Like as all the gifts of the divine power, which concern life and godliness, have been communicated to us through the knowledge of him who hath called us by ' his own glory, and by his own power.

4. By whom ⁶ God hath given us all his great and precious promises; that by these you might be partakers of the divine nature, if you escape that corruption that is in the world through concupiscence.

5. Using then your utmost endeavours, add to your faith, virtue; to virtue, knowledge;

6. To knowledge, ⁷ abstinence; to abstinence, patience; to patience, godliness;

7. And to godliness, the love of your brethren; and to the love of your brethren, charity.

8. For if these virtues increase in you daily, your knowledge in Jesus Christ our Lord shall not be barren and unfruitful.

9. But he that lacketh these things is blind, and feebleth his way: he hath forgotten that he hath been purged from his old sins.

10. Wherefore, brethren, do all that lies in your power, ⁸ by your good works, to make your calling and election sure; for if ye do these things, ye shall never ⁹ sin.

11. For so an entrance shall be given unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

⁶ Ver. 3. The word *own* is not in the vulgar Greek, but it is in the antient Alex. MS. and in another MS. which is in England.

⁶ Ver. 4. Gr. by *which*; but in one of Stephens's Greek MSS. we read as in the Vulg.

⁷ Ver. 6. *i. e.* abstinence from all forbidden pleasures. The word, in the Greek, likewise signifies particularly, continence, temperance.

⁸ Ver. 10. These words are not in the vulgar Greek; but they are in several Greek MSS. and in the Syriac version. Simon de Colines inserted them also in his Greek edition of the New Testament.

⁹ The word, in the Greek, signifies literally, *stumble*. (*To make a false step*, is a common expression in our language) namely in what relates to our salvation; *i. e.* your election shall remain firm and sure.

12. Wherefore I will ¹ continually put you in mind of these things, although ye be instructed in this truth, and be established therein.

13. And I think it my duty to awaken you, ² as long as I live, by my admonitions.

14. Knowing assuredly that I shall shortly leave this ^{John 21.19} body, as our Lord Jesus Christ also hath shewn me.

15. Moreover, I will take great care, that after ³ my decease you may remember these things.

16. For we have not, by cunningly devised fables, ^{1 Cor. 1.17} made known unto you the power and coming of our Lord Jesus Christ; but we were eye-witnesses of his majesty.

17. For God, his Father, made him bright with glory, ^{Mat. 17.5} when there came a voice to him from the glorious throne of God; This is my beloved Son, whom I love exceedingly; hear ye him.

18. And when we were with him on the holy mount, we heard this voice which came from heaven.

19. We have moreover ⁴ the word of prophecy, ⁵ which is of much greater authority; whereunto ye do well, if ye take heed, looking upon it ⁶ as a lamp that shineth in the dark, till the day dawn, and the morning star enlighten your hearts.

¹ Ver. 12. *L.* I will begin to remind you without ceasing; but we read in the vulgar Greek, *I will not neglect always to put you in remembrance*: there are nevertheless some Greek MSS. which support the reading of the Latin interpreter and among others, the antient Alex. MS.

² Ver. 13. *L.* in this tabernacle, *i. e.* in this body.

³ Ver. 15. Although the word, in the Greek, literally signifies *departure*, it is to be understood here of *death*, even in the opinion of the most learned among the Protestants. The meaning is, after my departure out of *this tabernacle*, *i. e.* out of this body; this is a metaphorical expression.

⁴ Ver. 19. *i. e.* the holy scripture, or the books of the Old Testament which are called *prophetical*, their authors being divinely inspired.

⁵ *i. e.* to which you will give credit if you will not believe us. St. Peter speaks to converted Jews, who read the books of the Old Testament.

⁶ This whole discourse is metaphorical: the apostle, by this comparison, would shew, that by studying the holy scriptures they shall by degrees discover the truth of the gospel, in which they shall be more perfectly instructed, by firmly adhering to the doctrine which the disciples of Jesus Christ, who is the true light, hath taught them.

20. Know before all things, that ¹ the prophetical writings ² cannot be understood by a private interpretation.

21. For it was not by the will of men that ³ the prophetical books were of old given unto us; but the holy men of God spake by divine inspiration.

¹ V. 20. *L.* all prophecy of the scripture: not only the prophecies are here spoken of; but all the books of the Old Testament, which were called by the Jews *prophecies*.

² *i. e.* every man ought not upon this occasion to rely solely upon his own understanding: but ought to consult those whom Jesus Christ has appointed to interpret his gospel. The liberty which many Christians, even at that time assumed, of explaining the scriptures according to their own

notions, had produced several heresies: the Greek Scholiast has given another interpretation to these words, as if instead of *ἐκ μόνων*, we should read *ἐκ πολλών*, so that, according to him, the meaning is, that no prophet spake of his own accord, or by his own authority. The following part of the discourse seems to confirm this interpretation; but it is not supported by any Greek copy.

³ Ver. 21. *L.* prophecy.

C H A P. II.

1. **B**UT as there were false prophets in ¹ Israel, so also shall there be false teachers among you, who shall bring in pernicious sects, and renouncing the Lord that redeemed them, draw upon themselves swift destruction.

2. And many shall follow them in ² their impurities, by reason whereof the true doctrine shall be blasphemed.

3. And through covetousness, with deceitful words, shall they make merchandise of your souls; whose condemnation, wherewith they have long been threatened, lingereth not, and their destruction is not far off.

Job 4. 18. 4. For if God spared not the angels who sinned, and threw them into the abyfs, bound with ³ infernal cords, there to be tormented, and kept 'till the judgment:

5. If

¹ Ver. 1. *L.* among the people, *i. e.* among the Jews.

² Ver. 2. Gr. their destruction, *i. e.* in their pernicious doctrine; but in several Gr. MSS. we read as in the Vulg.

³ Ver. 4. Gr. chains of darkness. As their prison is dark and gloomy, their chains are likewise chains of darkness. This is a metaphorical expression, for the angels, being spirits, cannot be bound: moreover,

5. If he, moreover, spared not the first men, and ⁴ if ^{*Jude v. 6.*} he saved Noah, the eighth preacher of righteousness, when ^{*Gen. 7. 1.*} all the ungodly were swallowed up by the waters of the deluge:

6. If he punished the cities of Sodom and Gomorrah, ^{*Gen. 19. 25*} which he utterly destroyed, reducing them to ashes, as an ensample to those who should live in ungodliness:

7. And if he delivered just Lot, who suffered greatly from the insults of those wicked men, whose lives were abominable.

8. (For he preserved the purity of his eyes and ears, dwelling among these men, who continually vexed his righteous soul with their evil deeds.)

9. *All this sheweth* that the Lord knoweth how to deliver those out of affliction that fear him, and reserve the wicked to the day of judgment to be tormented.

10. Chiefly those who give themselves up to the impure lusts of the flesh, who despise powers, and who, being audacious, loving themselves only, fear not : to introduce new sects, and to blaspheme.

11. Whereas angels, tho' they are greater and mightier than they, curse ⁶ not each other.

moreover, instead of the word *abyss*, we find, in the text, the word *tartarus*, which, in Homer, and other prophane authors, signifies, the lowest and deepest part, either of the air or earth; *oth.* hell: St. Peter made use of this word, which was then common among the people.

⁴ Ver. 5. Thus do we find literally in the Greek text, and in the antient versions, as if the meaning were, that Noah succeeded, in the office of preacher, Adam, Abel, Seth, Enos, Enoch, Methusalem, and Lamech; but it seemeth as if we should translate, *if he saved only eight persons with Noah, the preacher of righteousness.* *i. e.* Noah and his family. He is called the preacher of righteousness, because he preached continually for the space of 120

years to the wicked, that God would destroy them if they did not repent.

⁵ Ver. 10. The Latin interpreter hath added these words to make the sense the clearer; moreover, instead of *sects*, we find in the Greek text a word which signifies both *opinion* and *dignity*: so that we may also translate literally from the original, *fear not those who are in power*, which is an explanation of the foregoing words, *despise power*.

⁶ Ver. 11. Gr. against them, *i. e.* against the powers. But Stephens read in one of his Greek MSS. as in the Vulg. the same Greek adds, *before the Lord*; which is not however in the antient Alex. MS. nor in one of Stephens, nor in the Syriac version.

they allure, through the lusts of the flesh, those who * for a time depart from them who are infected with error.

19. They promise them liberty, though they are themselves ; the servants of corruption; for of whom a man is overcome, of the same he is brought in bondage. John 8. 34. Rom. 6. 16.

20. If after they have escaped the corruptions of the world, through the knowledge of our Lord and Saviour Jesus Christ, they are intangled again therein, and overcome, their latter state is worse with them than the former. Heb. 6. 4.

21. For it had been better for them not to have known the way of righteousness, than to turn * backwards, forsaking the holy law which had been taught them. Mat. 12. 45

22. For they confirm the truth of the proverb ; The dog is turned to his own vomit again, and the hog that was washed, to his wallowing in the mire.

* Ver. 18. *L.* a little: we find in the vulgar Greek, *those who have truly departed*: but in some antient Greek MSS. we read as in our Latin edition.

* Ver. 19. *i. e.* subjected to their inordinate passions.

* Ver. 21. We do not read this word in the vulgar Greek; but it is in some Greek MSS.

C H A P. III.

1. **T**HIS second letter I write unto you, beloved brethren, in which, as well as in the former, I stir up your sincere minds by my admonitions:

2. That ye may remember the words of the holy prophets ¹ which I have before told you of; and ² the commandments of our Lord and Saviour, which ye have received *from us who are your apostles*.

¹ Ver. 2. We find literally in the Greek, *which have been said before*; which may be understood thus, that the Prophets spake before Jesus Christ appeared in the world.

² *Orth.* according to the Greek, *the commandment of us the apostles*, which is, *that of our Lord and Saviour*.

12. But these, who are without reason, like beasts which nature produces only to be made a prey, and to be destroyed, blaspheming against what they understand not, shall perish ⁷ in their corruption,

13. And shall be punished for their wickedness: they count it pleasure to riot the whole day; they are only filth and ordure, and love nothing but their pleasures; ⁸ their feasting with you is mere debauchery.

14. Their eyes are full of adultery, and they never cease from sin; they beguile unstable souls; they consider only how they may satisfy ⁹ their avarice; they are cursed men.

Jude v. 11 15. They are gone astray, and forsaking the right way, have followed Balaam of ¹ Bosor, who loved the wages of his unrighteousness.

Nu. 22, 28. 16. But he was reprov'd for his folly by an ass, who speaking with man's voice, although this animal never speaketh, forbade the madness of the ² prophet.

17. These are wells without water, clouds that are carried about with tempests: for whom thick darkness is reserved ³.

18. For when they speak, with great pride and vanity,

⁷ Ver. 12. *i. e.* by reason of their corrupt morals.

⁸ Ver. 13. We find in the vulgar Greek a word which signifies *deceit*, instead of the word *feasting*; so that, according to this reading, we should translate, *their deceits are instead of delicacies to them, when they feast with you*: but the Latin interpreter agrees with the ancient Alex. Greek MS. and with one of those at Rome, where we read *agapæ*, as in the epistle of St. Jude v. 12. and these feasts were called *agapæ* or *feasts of charity*. These wicked men eat luxuriously at these feasts, which were instituted by the first Christians only to express their charity to their brethren.

⁹ Ver. 14. According to some, the word in the Greek not only signifies *avarice*, but is to be taken also for all kind of intemperance; it seems here to signify the insatiable desire of those who give themselves up to their pleasures.

¹ Ver. 15. *i. e.* a place called Bosor; but we find in the Greek, *the son of Bosor*.

² Ver. 16. The word *prophet* is general: the scripture frequently gives this name to the false prophets.

³ Ver. 17. *For ever* is added in the Greek; but these words are not in an ancient MS. at Rome, nor in the Syriac version.

they

¹Tim. 4. 1. 3. Know this first, that there shall come in the ' last
²Tim. 3. 1. days ' scoffers, ' who, using impostures, and living accord-
^{Jude v. 18} ing to their lusts,
^{Ez. 12. 27.}

4. Shall say; ' Where is that which was promised, or where is his coming? for since our fathers died, all things continue as they were from the beginning of the world.

5. They are willingly ignorant that it was by the word of God that the ' heavens were created of old; as also the earth, which was taken out of the water, and subsisteth thereby;

6. That it was * by these same things that the world, which was then, perished, being overflowed by water.

7. But ' the heavens and earth which are now, are kept by the same word of God, and reserved to perish by fire at the day of judgment, which shall be the day of perdition of ungodly men.

8. But ye, brethren, know this, that one day before the Lord is as a thousand years, and a thousand years as one day.

9. The Lord doth not delay what he hath promised, as some men believe, but ' he is long-suffering for your sakes, not being willing that any should perish, but that all should repent and be saved.

³ Ver. 3. *Oth.* hereafter.

⁴ *i. e.* people who will deride religion.

⁵ This word is not in the vulgar Greek; but is to be found in some antient Greek MSS.

⁶ Ver. 4. Where are the effects of the promise of his coming?

⁷ Ver. 5. By the word *heavens*, the Jews understand all the vast compass of air, which is called *aether*; so that St. Peter seems here to describe the creation of the world, in the same manner as it is related in the beginning of Genesis: and he insinuates, that not only the earth was drawn out of a heap of waters; but also the vast space, which we call heaven: nevertheless, if we follow our Latin edition literal-

ly, which is agreeable to the Greek text; it will be only the earth, which was taken out of the water; moreover, if instead of *by it*, we translate *with it* or *in it*, the meaning will be, the earth is surrounded with water, which is as its foundation.

⁸ Ver. 6. *i. e.* by heaven and earth; the rain falling from heaven in abundance, and the waters issuing out of the earth, caused the deluge.

⁹ Ver. 7. *i. e.* the world shall not any more be destroyed by water, as in the time of Noah; but it shall be destroyed by fire.

¹ Ver. 9. Gr. he is patient towards us; but in the antient Alex. MSS. and in two of Stephens, we read *as in the Vulg.*

10. The day of the Lord shall come as a thief ², when ¹ the heavens ³ shall pass away ⁴ with great violence, the elements shall melt with fervent heat, and the earth and all that therein is shall be consumed. ¹ *Thef.* 5. 2.
² *Apo.* 3. 3.
³ *Id.* 16. 15.

11. Since then all these things shall be dissolved, what manner of men ought ye to be, both in holiness of manners, and in godliness?

12. Earnestly looking for the ⁵ coming of ⁶ the Lord, in which the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat.

13. But we, according to his promise, wait for a new ⁷ heaven, and a new earth, ⁸ wherein the just do dwell. ¹ *Is.* 65. 17.
² *Id.* 66. 22.

14. Wherefore, beloved brethren, seeing you look for ⁹ these things, be diligent, that ye may be found before him *living* in peace, without spot, and blameless. ³ *Apo.* 21. 1.

15. And account that our Lord waiteth so long only for ¹⁰ your salvation, even as our beloved brother Paul ¹¹ hath written to you, according to the wisdom which he hath received of God. ⁴ *Rom.* 2. 4.

16. As also in all his epistles where he speaketh of these things ¹², wherein are some passages hard to be understood,

² Ver. 10. The Greek adds, *in the night*; but these words are not in the ancient Alex. MS. nor in the Syriac version.

³ *i. e.* shall perish, shall be destroyed.

⁴ *i. e.* by an impetuous motion, and a great noise caused by the fire.

⁵ Ver. 12. *Oth.* the day of the coming.

⁶ Gr. of God.

⁷ Ver. 13. *L.* in which dwelleth righteousness, *oth.* shall dwell, the present tense put for the future, *i. e.* the just only shall inhabit that new world, or rather in this world, which shall be renewed, and the wicked shall be cast into the bottom of the abyss: perhaps this whole expression is not to be taken literally, but in a figurative way, and according to the stile of the prophets.

⁸ Ver. 15. St. Peter, by this expression, points at some particular epistle; and as he writes chiefly to the Jews, some believe that he means the epistle to the Hebrews; others would have it the epistle to the Romans, in which are several things which relate to the Jews.

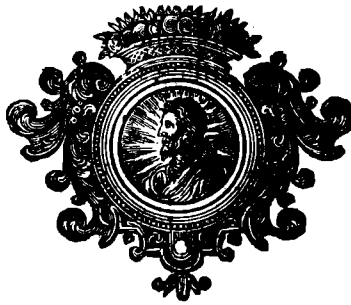
⁹ Ver. 16. This word is ambiguous, and may as well relate to the letter, as the things. There is no ambiguity in the vulgar Greek, which refers this expression to the things, as if the meaning were, that in these discourses of St. Paul are to be found, &c. But it is better to understand it of the epistles of this apostle, there being several Greek MSS. which confirm this interpretation, which hath been followed even by the most learned doctors of Geneva.

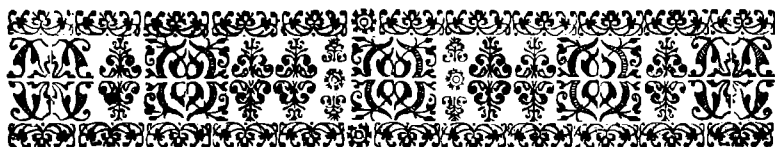
which they that are ignorant and unstable in the faith wrest, as they do the other scriptures, unto their own destruction.

17. Ye then, brethren, who have been warned hereof, take heed unto yourselves, lest ye also, being led away and seduced by these foolish men, ' persevere not in the faith.

18. On the contrary, grow in grace, and in the knowledge of Jesus Christ our Lord and Saviour: to whom be glory both now and for ever. Amen.

¶ Ver. 17. *L.* ye fall from your own steadfastness.





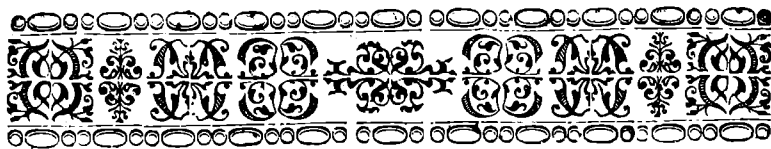
T H E
P R E F A C E
T O T H E
F I R S T E P I S T L E
O F T H E
Apostle St. *J* O H N.



Although the name of St. John be not prefixed to this epistle, it was never doubted in the church but that it was his, as we learn from Origen and Eusebius ; and any one who reads it, must be convinced that it is so. We find here the same expressions as in his Gospel, the frequent repetitions of the same words, and certain terms peculiar to him, as light, truth, charity, and the like. It hath no title in the original, or in the antient versions : but there is an old tradition, cited by St. Austin, importing, that it was written to the Parthians,


thians, that is, the converted Jews who inhabited the provinces beyond the Euphrates, and were not subject to the Roman empire. The Apostle's design is, to confirm them in the doctrine of the gospel which they professed, and the practice of the Christian virtues; above all things recommending to them mutual affection. This whole epistle may be reduced to two chief heads, viz. Faith and Love. He declares to them, that it is not sufficient to know Jesus Christ, unless we also keep his commandments, and follow the example of his holy life.





T H E
F I R S T E P I S T L E
O F T H E
A p o s t l e S t . J O H N .

C H A P . I.

1.  *E declare to you, concerning the word of life,*
That which was from the beginning, That
which we have heard, which we have seen
with our eyes, which we have looked upon,
and which we have handled with our hands.
2. (For the life was manifested, we have seen it,
we bear witness thereof, and we declare unto you

¹ Ver. 1. *i. e.* according to the Greek scholiast, the mystery which we have preached to you is not new; it is before all time, God having resolved from all eternity to send to us his Son, who is the word of life; we have seen, we have

heard him, we have been witnesses of all his wonderful works. This whole discourse of St. John is intricate and perplexed in the original, as it abounds with hyperbatas and pleonasm.

That

* That eternal life ³ which was with the Father, and was manifested unto us.)

3. That which we have seen, and which we have heard, we preach unto you, ⁴ that ye may have fellowship with us, and that our fellowship might be with the Father, and with his Son Jesus Christ.

4. And this write we unto you, ⁵ that ye may rejoice, and ⁶ that your joy may be full.

Joh. 8. 12. 5. Now ⁷ what he hath declared to us, and what we have heard from him, and what we preach unto you, is, that God is light, and that in him is no darkness at all.

6. If we say that we have fellowship with him, and yet walk in darkness, we lye, and do not act with sincerity.

Heb. 9. 14. 7. But ⁸ if we walk in the light with him ⁹ who dwells
1 Pet. 1. 19. in the light, ¹ we have fellowship one with another, and
Apoc. 1. 5. the blood of Jesus Christ his Son cleanseth us from all
1 Kings 8. 46. sin.

2 Chron. 6. 36. 8. If we say that we are not guilty of any sin, we de-
Prov. 20. 9. ceive ourselves, not speaking the truth.

Ecc. 7. 21. 9. But if we confess our sins, as he is ² faithful and
³ just, he will forgive us them, and cleanse us from all un-
righteousness.

10. If we say that we have not sinned, we make him a liar, and ⁴ do not believe his word.

² Ver. 2. *i. e.* him who is life eternal.

³ *Oth.* in the Father. See the gospel of St. John, ch. 1. v. 1.

⁴ Ver. 3. *i. e.* that ye may have the same faith with us, and that we may be united to God, being united to Jesus Christ our head.

⁵ Ver. 4. These words are not in the Greek text, nor even in some ancient Latin MSS.

⁶ Gr. our; but in the Alex. MS. we read *as* in the Vulg.

⁷ Ver. 5. We may also translate from the Greek, *the promise which we have heard of him*; but the reading in the Vulg. is supported by a great number of Greek MSS; and Socinus himself, who had not

seen all these MSS. preferred it to the vulgar Greek.

⁸ Ver. 7. *i. e.* if we follow his example, taking care that our lives be pure and holy; this St. John understands by the word *light*, which is a metaphorical expression.

⁹ *i. e.* who is the foundation of all holiness.

¹ *i. e.* we all follow the example of his holy life. See above, v. 3.

² Ver. 9. *i. e.* true in his promises.

³ The word *just* in scripture, signifies sometimes good and merciful. The Jews frequently call that *righteousness*, which we call *mercy*.

⁴ Ver. 10. *L.* his word is not in us.

C H A P. II.

1. **M**Y little children, these things write I unto you that ye may refrain from sin. Nevertheless, if any man sin, we have for an advocate with the Father, Jesus Christ, who is ¹ righteous.

2. He is the ² victim that expiated our sins, and not only ours, but the sins also of the whole world.

3. And we are sure that we know him, when we keep his commandments.

4. He that saith he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him.

5. He, on the contrary, that obeyeth his commandments truly, loveth God, and hereby know we that we are in him.

6. He that saith, he abideth in him, ought to follow the example of his life.

7. Beloved brethren, I write ³ no new commandment *Joh. 13. 34* unto you, but an old commandment which ye received *15. 12.* from the beginning. The old commandment is the word which ye have heard ⁴.

8. Nevertheless, a new commandment write I unto you, which is true ⁵, both on the part of Jesus Christ, and in respect of you; because ⁶ the darkness is past, and ⁷ the true light now shineth.

¹ Ver. 1. See the foregoing chapter v. 9. The word righteous signifies also sometimes, among the Jews, true in promises. Jesus Christ promised his disciples that he would always send them help.

² Ver. 2. *L.* propitiation for our sins.

³ Ver. 7. See the gospel of St. John, ch. 13. v. 34.

⁴ The vulgar Greek adds, *from the beginning*: but these words are not in some Greek MSS. nor in the Syriac version, nor in the Arabic published by Erpenius.

⁵ Ver. 8. *L.* in him and in you. The pronoun *him* may be understood either of God, or of Jesus Christ, if we strictly follow the construction of the Greek text, which doth not hinder but that according to the sense, we may understand it of the commandment which is new *in itself*, being a commandment which Jesus Christ hath given in his gospel.

⁶ St. John giveth the name of *darkness* to the time which preceded the gospel.

⁷ *i. e.* the light of the gospel.

9. He that sayeth ⁸ he is in the light, and hateth his brother, is still in darkness.

John 3. 14. 10. But he who loveth his brother, is in the light, and he walketh without stumbling;

11. Whereas, he that hateth his brother, is in darkness, and walking in darkness, he knoweth not whither he goeth, because the darkness blindeth his eyes.

12. My little children, ⁹ I write *this* unto you, because it is by the name of Jesus Christ, that your sins are forgiven you.

13. Fathers, I write unto you, because ye have known him who is from the beginning. I write unto you young men, because ye have overcome the evil *spirit*.

14. I write unto you, little children, because ye have known the Father ¹⁰; I write unto you, young men, because ye are strong, having the word of God in you, and having overcome the evil *spirit*.

15. Love not the world, neither what is in the world: he that loveth the world, ² loveth not God.

16. For all that ³ is in the world consisteth in the lust of the flesh, the lust of the eyes, and the pride of life, which cometh not of the Father, but of the world.

17. Now the world, and ⁴ all that the world loveth, passeth away, but he who doth the will of God, shall abide for ever.

⁸ Ver. 9. *i. e.* who believes in the gospel.

⁹ Ver. 12. *Oth.* I write to you that it is for the sake of Jesus Christ, &c. instead of these words, *the name of Jesus Christ*; we find literally, *for his name sake*, *i. e. thro' him, and for his sake*: which might also be understood of God.

¹⁰ Ver. 14. *I write unto you, fathers, because ye have known him who is from the beginning*, is added in the Greek. These words are to be read in the Syriac version, and even in some antient Latin MSS. but

cardinal Ximenes hath not inserted them in his Greek edition.

² Ver. 15. *L.* the love of the Father is not in him.

³ Ver. 16. *i. e.* all worldly pleasures proceed from the lust, &c. We find literally in the Greek, *all that is in the world, as, the lusts of the flesh, the lust of the eyes, and the pride of life, cometh not from the Father*. But the antient Syriac version agrees with our Latin edition.

⁴ Ver. 17. *L.* the lusts thereof.

18. My little children, the ¹ last time draweth nigh in which ⁶ antichrist should come, as ye have heard say. There are even now ⁷ many antichrists whereby we know that this last time is not far off.

19. ² They went out from us, but ³ they were not of us; for if they had been of us, they would have continued with us; but *this came to pass*, that it might be manifest that they were not all of us.

20. But ye ¹ who have received the unction of the Holy Spirit, ye know all things.

21. I have not written to you, as to men who are not informed of the truth; but as to men enlightened, who know that no lye can come from the truth.

22. Who is a lyar, but he that denieth that Jesus is the Christ? he is antichrist who denieth the Father, and the Son.

23. Whosoever denieth the Son, acknowledgeth not the Father; ² he who confesseth the Son, acknowledgeth also the Father.

24. As for you, ³ abide in the doctrine which ye have been taught from the beginning: if ye abide therein, ⁴ ye shall abide also in the Son, and in the Father;

⁵ Ver. 18. *i. e.* according to some, the destruction of Jerusalem; but it may also be understood of the end of the world. Jesus Christ joins them both together in St. Mathew.

⁶ *i. e.* the false Messiah: the article before the word in the Greek, denoteth some particular antichrist, who should be more remarkable than the rest.

⁷ Many false Messiahs, and many false prophets, appeared about that time.

⁸ Ver. 19. *i. e.* they assisted in our congregations, and professed the Christian religion as we did.

⁹ *i. e.* they were hypocrites who did not truly believe in Jesus Christ, as Simon Magus, and some others.

¹ Ver. 20. *i. e.* who are true Christians, and who are thoroughly instructed in the Christian religion.

² Ver. 23. These words are not in the vulgar Greek; but we find them in many Greek MSS. in the Syriac version, and in the Arabic published by Erpenius. Beza himself has inserted them in his Greek edition, and in the Latin of his version, preferring the reading in our Vulg. to the vulgar Greek.

³ Ver. 24. *Therefore* is added in the Greek; but this particle is not in some Greek MSS. any more than in our Latin edition.

⁴ *i. e.* ye shall be perfectly united to the Son, and to the Father.

25. And the promise which he hath made to us, is, that he will give us eternal life.

26. These things I write to you, touching those who endeavour to seduce you.

27. But as for you, preserve the anointing which you have received from the ⁵ Holy Spirit; and ye need not that any man teach you: but as this anointing, which teacheth you all things, teacheth you the truth, and not a lye, preserve the doctrine thereof, abiding ⁶ in Jesus Christ:

28. Now therefore, my little children, abide in him, that when he shall appear, ⁷ we may have confidence; and that at his coming, ⁸ we may not be confounded.

29. If ye know that *God* is righteous, know that whosoever ⁹ doth also the works of righteousness, is born of him.

⁵ Ver. 27. *L.* of him: this may be understood of Jesus Christ, or even of the Father, *i. e.* of God; but this spiritual unction is generally attributed to the Holy Ghost. See above, v. 20. We find literally, *let the anointing abide*, and in the Greek, *the anointing abideth*, *i. e.* ye preserve the anointing; but in some Greek MSS. we read as in the Vulg.

⁶ In him: which some refer to the foregoing word *anointing*, *i. e.* in his

doctrine; but the words which follow, shew, that Jesus Christ is here spoken of, and it is common, in the Hebrew, to put a relative pronoun, instead of a noun substantive.

⁷ Ver. 28. *i. e.* we may have no fear.

⁸ Those who are guilty of any crime, are confounded before their judge.

⁹ Ver. 29. *L.* doth righteousness, *i. e.* imitates him, by doing those actions which a just man ought to perform.

C H A P. III.

1. **B**EHOLD what manner of love the Father had for us, being willing that we should be called the sons of God, ¹ and should be truly so: therefore the world, which knew not him, knoweth not us.

2. Beloved, we are now the sons of God, but ² what

¹ Ver. 1. We do not find these words in the vulgar Greek: but they are in many Greek MSS. and the Syriac interpreter read them also in his MSS.

² Ver. 2. *i. e.* the glory which we shall have.

we

we shall one day be, doth not yet appear. We know that
 3 when he shall appear, 4 we shall be like God ; because
 we shall see him as he is.

3. And every man, who hath this hope in him, 5 sancti-
 fieth himself, becoming like him who is 6 holy.

4. Whosoever sinneth 7 transgresseth the law, for 8 sin
 is the transgression of the law.

5. Ye know that Jesus Christ came to blot out your sins, *1/53. 9. 1Pet. 2.22.*
 and he is without sin.

6. 9 Whosoever abideth in him, sinneth not ; and who-
 soever sinneth, 1 hath not seen him, neither known him.

7. Little children, let no man deceive you ; he that
 doth 2 the works of righteousness, is righteous, as 3 Jesus
 Christ is also righteous.

8. He that sinneth 4 is the child of the devil, for the *John 4.8.*
 devil hath continually sinned 5 from the beginning of *the*
world. The Son of God came that he might destroy the
 works of the devil.

9. Whosoever is born of God 6 sinneth not, for the seed
 of God remaineth in him, and 7 he cannot sin, because he
 is born of God.

10. In this the children of God are distinguished from
 the children of the devil ; whosoever is not righteous, is
 not a child of God, neither he that loveth not his brother.

3 *Oth.* when Jesus Christ shall appear.

4 *i. e.* we shall be holy, immortal, per-
 fectly happy, being in some measure trans-
 formed into the image of God.

5 *Ver. 3.* The word, in the Greek, fig-
 nifies literally, *purifies* himself from all
 filthiness and sin.

6 *Oth.* according to the Greek, *pure*,
 and thus doth the word *holy* also signify in
 the Vulg.

7 *Ver. 4. L.* doth also unrighteousness.

8 *L.* sin is unrighteousness.

9 *Ver. 6. i. e.* believeth in Jesus Christ,
 is united with him, and liveth the same
 life as he doth.

1 *i. e.* doth not shew by his actions that

he hath a perfect and true knowledge of
 Jesus Christ.

2 *Ver. 7. L.* righteousness, who live
 holy lives, agreeably to the Christian pro-
 fession.

3 *Oth.* God ; for we find literally, *as he*
also is righteous, the sense is, imitate God,
 or Jesus Christ, who is righteous.

4 *Ver. 8. i. e.* imitates the devil.

5 *Oth.* from the time that he received his
 being, or from the time that he first sinned.

6 *Ver. 9. i. e.* acteth holily, and as be-
 cometh a child of God, refraining from
 sin.

7 This is to be understood in a moral
 sense, *i. e.* abhorreth sin as the child of
 God.

Joh. 13. 14 11. For this is what we have declared, and what we
15. 12. have taught you from the beginning, that ¹ ye love one another.

12. Do not as Cain, who being born of the evil *spirit*, slew his brother: and wherefore slew he him? because his own works were evil, and his brother's righteous.

13. Marvel not, my brethren, if the world hate you.

Luke 19. 17 14. By this we know that we have passed ² from death
1 Joh. 2. 10 to life, if we love our brethren; he that loveth not his brethren, abideth in ¹ death.

15. Whoever hateth his brother, ² is a murderer, and ye know that no murderer ³ hath eternal life abiding in him.

Joh. 15. 13 16. ⁴ God hath made known his love to us; by giving his life for us; we ought also to give our lives for our brethren.

Luke 3. 11 17. Can it be said that the love of God dwelleth in him,
Jas. 2. 15 who having the goods of this world, hath no compassion on his brother whom he seeth in want?

18. My little children, let us not love in word and in tongue only; but in deed, truly, and effectually.

19. By this we know that we love truly, and ⁵ we shall be inwardly persuaded of it before God.

20. For if ⁶ our conscience reproach us, God is still ⁷ more than our conscience, and he knoweth all things.

¹ Ver. 11. Gr. we love.

² Ver. 14. *i. e.* from the state of sin to eternal life, which is promised us by the gospel.

³ *i. e.* in the state of sin wherein he was before he received the gospel, and he shall suffer eternal death.

⁴ Ver. 15. *i. e.* is as Cain, who slew his brother by reason of the hatred which he conceived against him, and committed a willful murder.

⁵ *i. e.* hath no right to eternal life, being excluded therefrom, by his actions, which make him worthy of death.

⁴ Ver. 16. The word *God* is not in the Greek, only cardinal Ximenes hath inserted it in his Greek edition; and Beza hath followed his example, although it was not in any of his MSS. The Arabic published by Erpenius, reads, *Christ*.

⁵ Ver. 19. *L.* shall persuade our hearts before God, *i. e.* we shall have a good conscience in the sight of God.

⁶ Ver. 20. *L.* our hearts.

⁷ *L.* greater, *scilicet* more powerful, more piercing.

21. Beloved brethren, if our conscience reproach us not,
 1 we have confidence in God,
 22. And whatsoever we ask, we receive of him, because Mat. 21. 22
 we keep his commandments, and do those things which
 are pleasing to him.
 23. Now this is his commandment, that we should be- John 6. 29,
 lieve 2 in the name of his Son Jesus Christ, and that we, Ch. 17. 3.
 according to his command, should love one another. John 13. 34
Ch. 15. 12.
 24. He that keepeth the commandments of God, dwell-
 eth in God, and God in him; and 1 it is by the spirit
 which he hath given us, that we know that he dwelleth in
 us.

1 Ver. 21. *i. e.* we ought to be certain that God hath revealed to us by Jesus that God loveth us as his children, if we Christ in the gospel.
 2 Ver. 24. *i. e.* as his love in calling us to the gospel, sheweth us that he loves us.

CH A P. IV.

1. **B**ELOVED, believe not 1 every spirit; but try the spirits
 whether they come from God, because several false
 prophets are risen up in the world.
 2. Behold how we may know whether the spirit cometh
 from God; every spirit that 2 confesseth that Jesus Christ is
 come clothed with flesh, is of God.
 3. And every spirit which 3 separateth Jesus, is not of
 God;

1 Ver. 1. There being, at that time, several false teachers, who boasted that they were divinely inspired, St. John cautions the faithful not to believe them upon their bare word: but advises them to examine their doctrine.

2 V. 2. We may also translate, according to the Greek, *confesseth that Jesus Christ is come in the flesh*, *i. e.* that Jesus is the true Messiah, although he was clothed with mortal flesh, like us.

3 Ver. 3. We find in the vulgar Greek; *confesseth not that Jesus Christ is come in the flesh*; but the reading in our Vulg. is supported by the most ancient Greek MSS. Socrates himself, and some after him have believed, that the reading in the vulgar Greek is false, and that the original, in this place, has been corrected by the heretics, who would separate the divine from the human nature in Jesus Christ. However, this reading, in the vulgar Greek, is not

God; but ⁴ is the antichrist who was to come, as you have heard, who is already come into the world.

4. As for you, little children, who are born of God, ⁵ ye have overcome antichrist; because he that is in you, is greater than ⁶ he that is in the world.

5. These antichrists ⁷ are of the world, and therefore they speak of the things of the world, and the world heareth them.

John 8. 47. 6. As for us, who are of God, he that knoweth him heareth us; but he who is not of God, heareth not us; hereby we may know the spirit of truth, from the spirit of error.

7. Beloved, let us love one another, for love is a gift of God, and whosoever hath love, is born of God, and ⁸ knoweth God.

8. He who hath not love, knoweth not God; for God is love.

John 3. 16. 9. God made manifest the love which he had for us, when he sent his only begotten Son into the world, that we might live through him.

10. Herein doth this love consist, not that we loved God *first*; but it is he who hath loved us ⁹ first, and hath sent his Son to be ¹ the sacrifice which atoned for our sins.

11. Beloved, if God so loved us, we ought also to love one another.

not only confirmed by the most antient oriental versions, but likewise by St. Polycarp, who lived in the time of the immediate disciples of the apostles, and by St. Cyprian.

⁴ *Oth.* according to the Greek, *he hath the spirit of antichrist.*

⁵ Ver. 4. *L.* you have overcome him; we find nevertheless in the Greek, *you have overcome them, viz.* these false prophets, these disciples of antichrist.

⁶ *i. e.* the devil, who is called the prince of the world.

⁷ Ver. 5. *i. e.* act quite contrary to the will of God.

⁸ Ver. 7. Hath a true knowledge of God.

⁹ Ver. 10. This word is not in the Greek. The author of the Vulg. hath added it to make the sense the clearer.

¹ *L.* the propitiation for our sins.

12. ¹ No man hath seen God at any time; *but* if we love ^{John 1. 18.} one another, he dwelleth in us, and ^{1 Tim. 1. 16} ³ the love which we have for him is perfect.

13. Hereby we know that we dwell in him, and he in us, in that he hath caused us to partake of his spirit.

14. And as eye-witnesses, we give testimony, that the Father hath sent his Son to save the world.

15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16. We have also known and believed the love which God hath for us. God is love; thus he who dwelleth in love, dwelleth in God, and God in him.

17. ⁴ The love we which have for God is perfect in us, ⁵ when we hope with boldness for the day of judgment, ⁶ being in this world such as he is.

18. There is no fear where there is ⁷ love; but perfect love casteth out fear, for ⁸ fear is attended with pain; now he that feareth, ⁹ is not perfect in love.

19. Let us therefore love God, because he hath first loved us.

² Ver. 12. *i. e.* though no man seeth God in this world, he is nevertheless truly by his word and spirit, in those who love their brethren.

³ *L.* his love is perfect in us; but by *his love* we must understand the love which we have for him; and this expression is to be found in the same sense in ch. 2. v. 5. of this epistle.

⁴ Ver. 17. We find literally, *the love of God is perfect in us*: but these words, *the love of God*, are here the same thing, as *the love which we have for God*, see above, v. 12. the word *God* is not indeed in the Greek; but the author of the Vulg. hath added it to make the sense the clearer.

⁵ These words, which seem obscure in the original, will be clearer, if we com-

pare them with what St. John saith, ch. 2. v. 28. of this epistle.

⁶ *i. e.* we have the same love as he. The love which God had for men appeared by the sending his Son to save them. The love which perfect Christians have for their brethren, being ready to lay down their lives for them, makes them, in some sort, like unto God; because, although they are in the world, they do not follow its maxims, but those prescribed them by God.

⁷ Ver. 18. *viz.* perfect love, *i. e.* he that truly loveth God, feareth not to suffer for his sake.

⁸ *i. e.* he that feareth, feareth only because punishment and torment is continually before his eyes.

⁹ *i. e.* hath but an imperfect love.

20. He is a liar, who, hating his brother, saith, he loveth God: for he who loveth not his brother, whom he hath seen, how can he love God whom he seeth not?

Joh. 13. 34. 21. And this commandment hath God given us, That he
15. 12. that loveth God, love his brother also.
Eph. 5. 2.

C H A P. V.

1. **W**Hosoever ¹ believeth that Jesus is the Christ, is born of God; and ² whosoever loveth the Father, loveth the children also who are born of him.

2. When we love God and observe his commandments, we thereby know that we love the children of God:

3. Because to love God is to keep his commandments, and ³ his commandments are not grievous.

4. For whosoever is born of God, overcometh the ⁴ world; and that which causeth us to overcome the world, is our faith.

1 Cor. 15. 57. 5. Who overcometh the world, except he who believeth that Jesus is the Son of God?

6. I mean Jesus Christ, ⁵ who came with water and blood; not only with water, ⁶ but with water and blood:

¹ Ver. 1. *i. e.* sheweth by his actions that he believeth that Jesus is the Messiah, and the Saviour of the world.

² *i. e.* we cannot truly love God, unless we likewise love our brethren, who are the children of God; and by the children of God St. John means the Christians, as the following part of the discourse sheweth.

³ Ver. 3. *i. e.* it is not difficult for Christians, who have received the grace of God, to love him, and to love their brethren.

⁴ Ver. 4. *i. e.* the passions and desires of the flesh, to which the men of this

world are subject: but those who truly believe in Jesus Christ have renounced all these passions.

⁵ Ver. 6. Before the coming of Jesus Christ, baptism was in use among the Jews, who baptized their profelytes. St. John, who was the forerunner of Jesus Christ, joined repentance to this baptism. Our apostle here sheweth, that Jesus Christ came not only to preach a baptism peculiar to himself; but also to save the world, by shedding his precious blood, as the Messiah and Deliverer.

and the ⁶ spirit beareth witness ⁷ that *Jesus* Christ is the truth.

7. For ⁸ there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one and the same thing.

8. And there are three that bear witness on earth, the spirit, the water, and the blood, and these three ⁹ are one and the same thing.

9. The witness of God is greater than the witness of men, which we believe : now it is this witness which God hath testified of his Son, ¹ that is greater,

10. He who believeth in the Son of God, hath in himself ² this witness of God : he that believeth not ³ in the Son, maketh God a liar, because he believeth not the testimony that God hath given of his Son ; *John 3. 36.*

11. And this record is, that God hath given us eternal life, and this life is in his Son.

12. He who hath the Son, hath life ; he who hath not the Son, hath not life.

13. I write this to you, ⁴ that ye may know that ye have eternal life ; ye who believe in the name of the Son of God :

⁶ The Holy Ghost bare witness to Jesus Christ in his baptism, that he was the Son of God, and the Messiah, who came to save mankind.

⁷ We find in the Greek, *because the spirit is the truth*, can say nothing but what is true.

⁸ Ver. 7. Some learned critics of Rome, who were employed to publish a new edition of the Gr. testament under Pope Urban VIII. did not find, in any of the Gr. MSS. which they consulted, these words, which relate to the three that bear record in heaven : neither are they in the Syriac version, nor in the two Arabic versions, nor in several ancient Latin MSS. : nevertheless the censors of Rome, thought it proper to retain them in the Greek edition of the new testament, as well as in our Latin edition.

⁹ Ver. 8. We find literally in the Greek, *for one and the same thing*.

¹ Ver. 9. These words are not in the Greek.

² Ver. 10. *i. e.* the testimony which God has given of Jesus Christ, that he was his Son, and the Messiah promised in the prophets.

³ We find in the vulgar Greek, and in the Syriac version, *in God* ; but in the ancient MS. of Alex. and two of Stephens, we read as in the Vulg. and this reading makes the sense the clearer.

⁴ Ver. 13. We read in the vulgar Greek, *to you that believe on the name of the Son of God, that ye may know that ye have eternal life*, and that *ye may believe on the name of the Son of God* ; but the reading in the Vulg. which is clearer, is supported by some ancient Greek MSS.

14. And we have this confidence in God, that all that we ask of him, according to his will, he granteth us.

15. And we know that he granteth all our petitions; we know that we obtain all that we ask of him.

16. If any man know that his brother hath sinned, and that his sin is not one of those which causeth death, let him pray, and God shall give life to this man, his sin not being one of those which causeth death. There is a sin which giveth death, I do not say that this sin is prayed for.

17. All iniquity is sin; but there is a sin which causeth death.

18. We know that whosoever is born of God sinneth not; but God, of whom he is born, preserveth him, and the evil spirit toucheth him not.

19. We know that we are of God, and that all the world belongeth to the evil spirit.

Lu. 24. 45. 20. We know also that the Son of God is come, and hath given us understanding that we may know the true God, and may be in his true Son; he is the true God, and eternal life.

21. Little children, keep yourselves from idols. Amen.

⁵ Ver. 16. *L.* hath committed a sin, which is not unto death, i. e. which was not committed deliberately, with studied malice, and with an express contempt of God. See the epistle to the Hebrews, ch. 10. v. 26.

⁶ Ver. 17. We find, on the contrary, in the Greek, *which causeth not death*, but this difference doth not alter the sense.

⁷ Ver. 18. See ch. 3. v. 9.

⁸ We find in the Greek, *he that is born of God keepeth himself*: to be born of God, signifies to persevere in the faith.

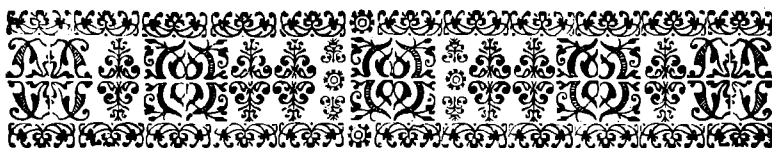
⁹ Ver. 19. *Orth.* is in evil, in sin: and by all the world, we are to understand all those who do not believe in Jesus Christ, the Christians only being the children of God.

¹ Ver. 20. By the light of the gospel.

² We do not read the word *God* in the vulgar Greek; but besides that it is in some antient Greek MSS. as well as in the Vulg. these words, *the true*, signify, *the true God*.

³ We find literally in the Greek, *and we are in the true, in his Son*, i. e. we are in God, and in his Son; for the following part of the discourse seemeth to shew, that we ought to supply the conjunction *and* before the words *in his Son*, unless it be said, that the word *true* is to be understood of the Son. Moreover we may translate, *by his Son*.

⁴ Ver. 21. i. e. take good heed that ye do not worship false Gods.

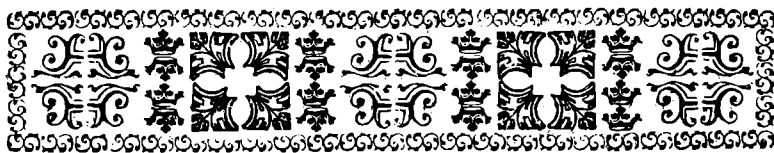


T H E
P R E F A C E
T O T H E
S E C O N D E P I S T L E
O F T H E
Apostle St. J O H N.




SOME of the Antients have believed, that this, and the following Epistle, were not written by the Apostle St. John; but by another John, called the Presbyter. Papias, who lived in the time of the disciples of the Apostles, affirms, that two Johns lived in Asia, the first of whom is our Apostle, and the other was a presbyter, and disciple of the apostles. This opinion of Papias was the rather followed, because there were two tombs of St. John at Ephesus. But many have believed, as St. Jerome hath observed, that both these tombs were erected in memory of St. John the Evangelist. The title of elder or priest, which St. John takes at the beginning of these

these two epistles, is not incompatible with that of Apostle, this was a name of dignity among the Jews; the first Christians, who borrowed it from the synagogues, made use of it in the same sense; and the title of bishop and presbyter was at that time the same; so that St. John styles himself bishop or presbyter of the churches of Asia, as we see that St. Peter himself, who was the chief of the Apostles, likewise takes the name of presbyter or elder. This distinction therefore of the two St. Johns, which has no good foundation, ought not to hinder us from believing that the Apostle St. John is the author of this Epistle, and of the third, as well as of the first. This opinion, which is supported by the author of the Synopsis ascribed to St. Athanasius, and by the testimony of several other antient writers, is also that of the Roman Church, which hath preserved, in the title of these three Epistles, the name of the Apostle St. John, Beati Joannis Apostoli. The Arabic version, published by Erpenius, ascribes also these three Epistles to the same Apostle. This is a particular Epistle, which he wrote to a Christian lady, and her children: he encourages her to continue constant in the faith, and in good works, exhorting her, above all things, to charity towards her neighbour, and to observe the commands of God. He likewise exhorts her to take heed of certain seducers, who opposed the doctrine of Jesus Christ.



T H E
SECOND EPISTLE
O F T H E
Apostle St. J O H N.

C H A P. I.

1.  H E ¹ presbyter to the elect lady and her children, whom I truly love, and who are not loved by me only, but also by all those ² who have known the truth;

2. *And we love them*, because of that truth which is in us, and which shall be in us for ever.

3. May grace, mercy and peace be with you, according to truth and love, from God our Father, and from Jesus Christ the Son of the Father.

¹ Ver. 1. *L.* the elder, the aged. Some believe that St. John took this name by reason of his great age; but, as we have already observed, this word *elder* was a title of honour among the Jews, and the

first Christians used it in the same sense. The title of *bishop* and *presbyter* were at that time the same.

² *i. e.* who profess the gospel.

4. I rejoiced greatly to find that some of thy children³ are in the way of truth, which the Father hath commanded us to follow.

Joh. 13. 34
15. 12. 5. And now I beseech thee, lady, that we love one another : what I write is not as a new commandment, but *to renew* that which we have received from the beginning.

6. Now love consisteth in living according to the commandments of God : for this is the commandment which he hath given you, that ye should live⁴ as ye have been taught from the beginning.

7. Because there are many seducers risen up in the world, who deny that Jesus Christ is⁵ come cloathed with flesh ;⁶ this is the seducer, and the antichrist.

8. Take heed that⁷ ye lose not the fruits of your actions ; but that ye may receive for them a full reward.

9. Whosoever forsaketh Jesus Christ, not persevering in his doctrine, is far from God ; *but* he who persevereth in this doctrine, possesseth the Father, and the Son.

10. If there come any unto you who maketh profession of another doctrine,⁸ receive him not into your house, neither salute him :

11. For he who saluteth him, is partaker of his evil deeds.

12. I have many things to write to you, which I am not willing to trust to paper ; for I hope to come to you, and tell them to you myself, that⁹ your joy may be full.

13. The children of thy elect sister salute thee.

³ Ver. 4. *i. e.* live in the Christian religion holy lives, agreeably to the commands of God.

⁴ Ver. 6. *i. e.* agreeably to the instructions which you received when you embraced the Christian religion.

⁵ Ver. 7. We may also translate, according to the Greek, *deny that Jesus Christ is come in the flesh.* See the 1st epistle, ch. 4. v. 2.

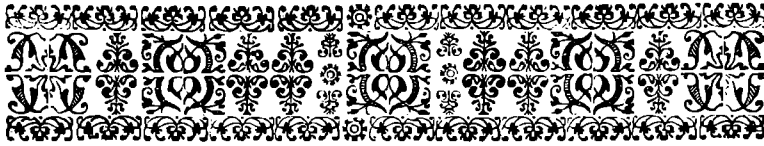
⁶ *i. e.* they who follow this pernicious

doctrine are true antichrists, are followers of the false Messiah.

⁷ Ver. 8. We find in the vulgar Greek, *we may not lose, but may receive.* The reading in the Vulg. which is confirmed by several antient Gr. MSS. makes the sense the clearer.

⁸ Ver. 10. *i. e.* consider him as one excommunicated, with whom you ought not to have any fellowship.

⁹ Ver. 12. Gr. *our* ; but in some Gr. MSS. we read as in the Vulg.



T H E
P R E F A C E
T O T H E
T H I R D E P I S T L E
O F T H E
Apostle St. J O H N.



HIS epistle, and the foregoing, being written to particular persons, cannot be properly called Catholic, or Circular, unless this name be taken for a thing received generally by all the churches. In this sense they are truly Catholic and Canonical. St. John commends Gaius, to whom he addresses this epistle, for his constancy in the faith, his charity, and especially for the hospitality which he practised towards the faithful. He complains also of the calumny of Diotrephes, who being an ambitious man, and fond of rule, would not acknowledge any superior.

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T H E
THIRD EPISTLE
O F T H E
Apostle St. *7 O H N.*

1.  H E ¹ presbyter to my well beloved Gaius,
whom I truly love.

Beloved, I beseech God that thy health,
and all that relateth to thee, may be in as
good a condition as thy ² mind.

3. The testimony which our brethren, who are come
hither, have given of the truth, and sincerity of thy faith,
rejoyced me greatly.

¹ Ver. 1. See the foregoing epistle, v. 1.

² Ver. 2. *L.* thy soul.

4. I cannot receive a greater pleasure, than to hear that my children walk in the truth.

5. Beloved, all that you have done for our brethren, especially for the strangers, is worthy of your faith.

6. They have born witness of thy charity, before the church, whom, if thou bring forward on their journey, as God requireth, thou shalt do well.

7. For it is for his name's sake that they departed from hence, taking nothing of the Gentiles.

8. It is therefore just that we should assist such persons, that we may with them establish the truth.

9. I would have written to your church; but Diotrephes, who loveth to preside therein, receiveth not what cometh from us.

10. Therefore if I come to you; I will represent to him what he doth, and his evil discourses against us; and, as if this were not sufficient, he receiveth not even our brethren, and those who would receive them, he hindereth and casteth them out of the church.

11. Beloved, follow not that which is evil, but that which is good. He that doth good is of God, and he that doth evil knoweth not God.

³ Ver. 4. Gr. I have no greater joy. Our interpreter probably read *χάρις*, grace, in his Greek copies, as Stephen likewise did in one of his, for *χάρις*, joy, which is in the vulgar Greek; however these two words are sometimes used indifferently one for the other in the New Testament.

⁴ i. e. are truly pious.

⁵ Ver. 5. Gr. and for the strangers, as if these strangers were distinguished from the brethren, i. e. the Christians. But the reading in the Vulg. which is clearer, is to be found in some ancient Gr. MSS.

⁶ Ver. 6. L. after a godly sort, i. e. as becometh Christians.

⁷ Ver. 7. *Orth.* for his sake.

⁸ i. e. of the Gentiles to whom they had preached the gospel.

⁹ Ver. 8. i. e. labour with them in establishing the gospel.

¹ Ver. 9. Gr. I have written.

² L. to the church.

³ i. e. will not acknowledge any superior, will govern your church as he pleases. We may also translate the word in the Greek, by, *is ambitious of pre-eminence*, i. e. of the episcopacy. It is probable that Diotrephes was one of the elders or presbyters of that church; and that at that time it had no bishop.

⁴ Ver. 10. *Orth.* when I shall come to you.

⁵ i. e. I will reprove him for his calumnies.

⁶ Ver. 11. i. e. sheweth by his actions that he is a child of God, because he imitates him.

⁷ i. e. hath not a true knowledge of God, and such as a christian ought to have.

12. Demetrius

12. Demetrius hath good report of all men, and of the truth itself; we also bear witness of him, and we know that our witness is true.

13. I have many things to write to you; but I am not willing to trust them to paper,

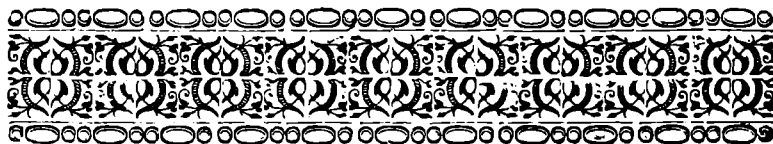
14. Hoping to see thee soon; and I will tell them to thee myself. Peace be with thee. Our friends here salute thee: salute from me all our friends severally.



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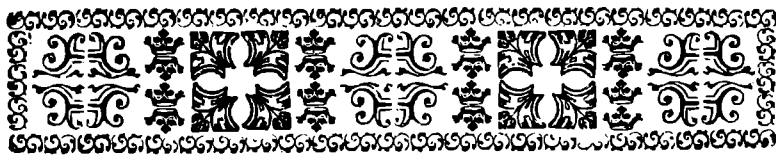
T H E
P R E F A C E
T O T H E
E P I S T L E
O F T H E
Apostle St. J U D E.



THE antients are much divided concerning the authority of this epistle. Therefore Eusebius has put it among those books of the New Testament, which were not at first received by all the churches. St. Jerome, who has observed the same thing, saith; That what induced some churches to reject it, was the apocryphal book of Enoch which is cited therein; but that its antiquity and long use had caused it to be taken into the number of the divine and canonical books. Grotius, who always endeavours to refine, that he may say something new, does not believe that this epistle was the Apostle St. Jude's, because the author only styles himself the servant of
Jesus

Jesus Christ. He supposes that it was written by Jude, bishop of Jerusalem, who lived under the emperor Adrian; but these words, at the beginning of the epistle; Jude the servant of Jesus Christ, and brother of James, evidently prove that it can be written by no other than the Apostle St. Jude. For to say that these words, brother of James, were added afterwards, is judging too inconsiderately, unless some records be produced to justify this supposition, built only upon a mere critical conjecture. Now critical dissertations ought never to be opposed to records which are antient, and generally received. As to the subject of this epistle, it hath a great resemblance with the second chapter of the second epistle of St. Peter; for St. Jude exhorts the faithful to whom he writes, to continue stedfast and constant in the doctrine which they had received from the Apostles, and to beware of heretics which had secretly crept in among them. He describes, in very strong and lively expressions, the impieties of these heretics; whom, by reason of their impurities, he compares to the people of Sodom and Gomorrha. He moreover compares them to Cain, Balaam and Corah, and makes use of several metaphorical expressions, more pathetically to represent their vices and debaucheries. He applies to them a prophecy of Enoch against the wicked, threatened with the last judgment, when they shall be convicted of all their iniquities. Lastly, he again encourages the faithful to persevere in the faith which had been taught them by the disciples of Jesus Christ; and then concludes his epistle by recommending them to God.

T H E



T H E
E P I S T L E
O F T H E
Apostle St. *7 U D E.*



UDE the servant of Jesus Christ and brother
of James, to those whom our Father ² hath
loved, and who have been preserved for Jesus
Christ, ³ being of the number of those who are
called.

2. Mercy, and peace, and charity be multiplied in you
daily.

¹ Ver. 1. *i.e.* of James the son of Alphaeus.

² We find in the vulgar Greek, *hath sanctified*; but the reading in our Vulg. is supported by several antient Gr. MSS. by the Syriac version, and by the Arabic published by Erpenius.

³ *L.* and called. The conjunction *and* not being in the Greek text, the Syriac

interpreter hath translated, *to the people who have been called, which God our Father, &c.* and this order is the more natural in that the word *called* is a noun in the Greek, and not a participle, as if it was said, *to those who were called; i.e.* Christians who have been called to the gospel merely by the will of God.

3. Beloved, all my care being to write to you touching our common salvation, I find myself obliged to do so, in order to exhort you to persevere in contending for the faith, ⁴ which the saints have once received.

4. For there are impious men crept in among you, whose sentence of condemnation has been written long ago, ⁵ who change the grace of our God into lasciviousness, and who renounce Jesus Christ, our only master ⁷ and Lord.

Nu. 14. 37. 5. Now I will cause you to remember, you who have been once instructed ⁸ in all things, that ⁹ Jesus, who saved his people, bringing them out of Egypt, afterwards destroyed them that believed not :

6. That he moreover reserveth in darkness, against the judgment of the great day, bound with eternal chains, the angels who ¹ preserved not their first estate, but forsook ² their own habitation ;

Gen. 19. 24 7. That Sodom also and Gomorrah, with the neighbouring cities, who gave themselves up to the same lasciviousness with them, polluting themselves in an abominable

⁴ Ver. 3. *L.* which was once given to the saints. St. Jude exhorts the Christians, to whom he speaks, always to remain firm and constant in the doctrine which they received from the beginning, and not suffer themselves to be seduced. The word *saints* signifies those who have been called to the gospel.

⁵ Ver. 4. We find literally, *who were before written for this condemnation*. This apostle alludes to the sentences pronounced by the judges against criminals, which were registered. He would shew, by this expression, that these wicked men had been long before appointed to commit these iniquities.

⁶ *i. e.* who subject the gospel to their impurities and debaucheries.

⁷ The vulgar Greek adds *God*, and there being no article before the word *Lord*,

from hence is proved, according to the grammatical sense, the divinity of Jesus Christ. But this word *God* is not in several Gr. MSS. nor in the Arabic version published by Erpenius, any more than in the Vulg.

⁸ Ver. 5. Gr. in this; but in some Gr. MSS. we read as in our Latin edition.

⁹ *i. e.* according to some Joshua, who is called Jesus in the Greek of the LXX. but St. Jude speaks of Jesus Christ by a *deras* or mystical sense. We read nevertheless in the vulgar Greek *the Lord*, instead of *Jesus*; but the reading in the Vulg. is confirmed by two of Stephens's MSS. and by one of Rome.

¹ Ver. 6. *i. e.* did not persevere in the state wherein God had created them.

² *i. e.* heaven.

manner, are set forth for an example, suffering the punishment of everlasting fire.

8. These ⁹ polluting themselves after the same manner, despise powers, and blaspheme against ⁴ all that is great.

9. When Michael ¹ the archangel contested with the devil ⁶ concerning the body of Moses, he ⁷ took not the liberty to curse him, he only said to him; The Lord stop thee by his authority. Zach. 3. 2.

10. But these blaspheme against what they know not, and ⁸ corrupt themselves in all that they naturally know, as beasts without reason.

11. Woe unto them, for they have gone in the way of Gen. 4. 8.
Cain; who run greedily after reward, according to the Nu. 22. 23.
error of Balaam, and being as seditious as Corah, shall Nu. 16. 32.
perish with him. 2 Pet. 2. 17.

12. Their ⁹ feasting is filthiness; they lose all fear in these feasts; they think only on their belly; they are as clouds without water, carried about by winds; as trees ¹ in autumn, without fruit; ² twice dead, and rooted up.

13. They are as waves of a furious raging sea, casting

⁹ Ver. 8. *dreaming* is added in the Greek, *i. e.* as the Syriac interpreter hath translated it, *in the illusion of their dreams*, following their own visions.

⁴ *L.* majesty, *i. e.* sovereigns, princes, and men in great place and dignity.

⁶ Ver. 9. *i. e.* one of the chief angels.

⁶ The history of the dispute between St. Michael and the devil, concerning the burial of Moses, was then to be found in books in great esteem among the Jews, and which they almost equalled to the sacred writings.

⁷ *i. e.* left him to the judgment of God.

⁸ Ver. 10. *i. e.* wholly give themselves up like beasts to the desires of the flesh, which intirely take possession of their thoughts.

⁹ Ver. 12. The word in the Greek signifies those feasts of charity called *Agape*,

in use among the first Christians. See the 2d epistle of St. Peter, ch. 2. v. 13. We should translate, according to the vulgar Greek, *who act filthily at their feasts*; but the author of the Vulg. read *ἐν τῷ*, as we likewise read in the Alex. MS. and in the Syriac version, instead of *ἐμὴν*. The apostle probably here speaks of the Gnostics, who, by reason of their impurities, gave occasion to the pagans to decry the Christian religion, confounding them with the orthodox.

¹ *i. e.* who are without fruit, as trees are without leaves in autumn, and even without fruit in hot countries.

² *i. e.* having neither fruit nor leaves, so that they are plucked up as useless. It shall be the same with those infamous apostates who have renounced Jesus Christ.

out the foam of their filthiness. These are, the wandering stars, to whom ⁴ a black tempest is reserved for ever.

14. It is of them that Enoch, who was the seventh from Adam, ⁵ prophesied, when he said; The Lord cometh with millions ⁶ of his saints,

15. To judge all men, and to convict all the ungodly, of all their ungodly actions which they have committed, and of all the injurious words that ungodly sinners have pronounced against God.

p/a. 16. 10. 16. These are murmurers, who complain without ceasing, ⁷ who follow their passions, speak haughtily, and who admire men for their own interest.

17. As for you, beloved, remember the things which have been said heretofore by the apostles of our Lord Jesus Christ;

1 Tim. 4. 1. 18. When they told you, that there should come ⁸ in the *2 Tim. 3. 1.* last time ⁹ mockers, who, following their own lusts, should *2 Pet. 3. 3.* commit impieties.

19. These are they who separate themselves *from others,* ¹ who are only animal, not living according to the spirit.

³ Ver. 13. St. Jude compares these heretics to wandering stars, by reason of their inconstancy in the religion which they professed, being blown about with every wind, and running to and fro to satisfy their pleasures.

⁴ We find literally in the Greek, *a blackness of darkness.* This expression signifies hell; but our Latin interpreter seemeth to have followed the comparison of a vessel driven by the wind, and at length destroyed by a tempest.

⁵ Ver. 14. *i. e.* wrote, being divinely inspired, so that St. Jude quotes a true book ascribed to Enoch, which some Jews esteemed as of divine authority. There are still extant large fragments of this book, full of fables and visions, having afterwards been very much corrupted.

⁶ *i. e.* angels.

⁷ Ver. 16. *viz.* of powers which they cannot support, being resolved to live after their own manner, and without rule.

⁸ Ver. 18. *i. e.* afterwards. This expression *in the last times,* signifies the times which should follow the coming of Jesus Christ.

⁹ The Gnostics derided the first Christians as dull and simple men, who understood what the apostles had taught literally, and had formed a new religion upon the principles of their philosophy: we may also translate *impostors.*

¹ Ver. 19. *i. e.* altho' they distinguished themselves from the rest of the faithful, boasting that they only are spiritual, nevertheless they are guided by mere human reasons, and they have not the true spirit of God, being rather philosophers than Christians.

20. But ye, beloved, ² raise up yourselves as a building upon your most holy faith : ³ pray with the assistance of the Holy Ghost,

21. And continue always to love God, waiting till the mercy of our Lord Jesus Christ shall give you eternal life.

22. Reprove some, ⁴ having well examined them ;

23. Save others ⁵, ⁶ pulling them out of the fire ; ⁷ have compassion upon others, fearing for yourselves, ⁸ hating even the garment which hath been spotted by their flesh.

24. To him who is able to keep ⁹ you ¹ from sin, and to present you without spot, and full of joy, before his majesty, at the day of the coming of our Lord Jesus Christ ;

25. To God alone, ² our Saviour ³ through Jesus Christ our Lord, belongeth glory, magnificence, dominion, and power ⁴ before all time, now, and for ever. Amen.

² Ver. 20. Let your faith increase daily.

³ *i. e.* do not as those philosophers who consult only themselves.

⁴ Ver. 22. Having found them guilty ; *oth.* according to the Greek, *making a difference*, and in the Greek we likewise find *have compassion* ; but the reading in our Latin edition is agreeable to several Gr. MSS. and we might likewise translate, according to the said reading, *reprove those who separate themselves*, *i. e.* those heretics, who pretending to be spiritual, distinguish and separate themselves from the faithful.

⁵ Ver. 23. *With fear* is added in the Greek ; but these words are not in several Gr. MSS. any more than in the Vulg.

⁶ *i. e.* as if you drew them out of the fire.

⁷ We do not find these words in the

vulgar Greek, but they are in several ancient Gr. MSS.

⁸ Have no communication with these impure men, shun them as if they were infected with the leprosy.

⁹ Ver. 24. Gr. *them* ; but in several Gr. MSS. we find *us*, which is not very different from the reading in our Latin interpreter.

¹ *Oth.* stumbling.

² Ver. 25. *Wife* is added in the Greek, but this word is not in some Gr. MSS.

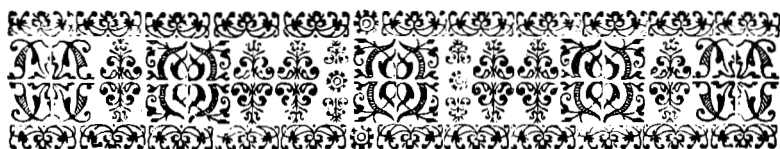
³ We do not find these words in the vulgar Greek, but they are in some Gr. MSS. as well as in the Vulg.

⁴ Neither are these words in the vulgar Greek ; but our Latin edition in this place agreeth with several Gr. copies.

The house was built in 1880
 and was the first of its kind
 in the city. It was built by
 John Smith and was the first
 of its kind in the city. It was
 built by John Smith and was the
 first of its kind in the city. It
 was built by John Smith and was
 the first of its kind in the city.

The house was built in 1880
 and was the first of its kind
 in the city. It was built by
 John Smith and was the first
 of its kind in the city. It was
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 first of its kind in the city.

The house was built in 1880
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 first of its kind in the city. It
 was built by John Smith and was
 the first of its kind in the city.



T H E
P R E F A C E
T O T H E
A P O C A L Y P S E
O F T H E
Apostle St. J O H N.



THE Greek word Apocalypse signifies Revelation in our tongue; and, indeed, this book is a kind of prophecy, containing several Mysteries which Jesus Christ reveals to St. John, by him to be published to the churches. St. Jerome speaks of it as a work, which the greater part of the Greek churches did not admit into the number of the divine and canonical scriptures; which is confirmed by the testimonies of St. Basil, St. Amphilochius, St. Gregory Nyssen, St. Gregory Nazianzen,

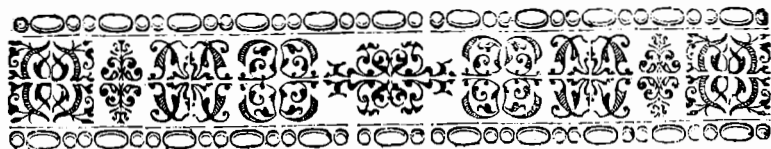
zen, and the Council of Laodicea. But after all, notwithstanding these authorities are very great, they are not sufficient to establish a true tradition in the Greek churches, since St. Justin, St. Irenæus, Clemens Alexandrinus, and Origen, did before unanimously ascribe this book to the Apostle St. John. I say nothing of Tertullian and St. Cyprian, who likewise acknowledged the divine authority of the Apocalypse, since they were of the western churches, who never questioned this truth. It must nevertheless be owned, that some orthodox writers, and among others Caius, who lived at Rome in the time of pope Zephyrinus, ascribed this work to Cerinthus. Dionysius of Alexandria, who earnestly contended for the authority of the Apocalypse, hath also observed, that some rejected it as a book forged by this heretic, who prefixed the name of St. John to it, to give a sanction to his dreams concerning the carnal kingdom of Christ upon earth. This error proceeded from a too literal explication of the expressions in this prophecy, which are frequently nothing more than Allusions and Allegories: Dionysius therefore had reason to maintain, that the Apocalypse being a prophecy, the stile was prophetic, and that many expressions therein were to be taken in a sublime and mystical sense; however, he maintained that the apostle St. John was not the author of it, but another John; which he proved from the stile of this prophecy, differing widely, as he thought, from the stile of St. John's gospel, and his first epistle: but the most antient Greek fathers, viz. St. Justin and St. Irenæus, did not regard this difference of stile, any more than the distinction of the two Johns, who were said to live at the same time at Ephesus; and as to the solecisms and barbarisms which this learned bishop of Alexandria found in the Apocalypse, whose diction, he thinks, is not Greek; this, on the contrary, may serve as a proof that it can be written by none other than St. John; for it is certain that this Apostle did not write pure Greek. All the eastern churches now read this book under the name of the Apostle St. John. It is true that in the title of the Greek copies it is ascribed to John the Divine;

Divine; but those who added this title, made use of an expression very common among the Greek Fathers, who call St. John The Divine by way of eminence, that they might distinguish him from the rest of the Evangelists, who did not speak with the same clearness concerning the divinity of Jesus Christ. I shall not stay to particularize the several prophetic visions, whereof the main of this work consists; I shall only caution the reader not to take every thing he meets here literally. This is a prophecy full of hyperboles, allusions, and allegories. Most of the commentators have sought for mysteries where there were none. Part of the Apocalypse contains a history of things already past, which St. John purposely wrapped up in mystical and figurative terms. As to the other part, which relates to the time to come, we should, with Dionysius, admire it, tho' we do not apprehend it. There is, said that learned bishop, in the Apocalypse a sublime and hidden meaning, which I revere, tho' I do not understand it, being persuaded that faith is a better rule to me in this case, than all my knowledge.




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T H E
A P O C A L Y P S E
O F T H E
Apostle St. J O H N.

1.  HE ¹ Apocalypse ² of Iesus Christ, which he hath received from God, to make known unto his servants the things which must immediately come to pass, and he ³ hath discovered it to his servant John, by one of his angels, whom he sent unto him.

2. John hath declared ⁴ the word of God, ⁵ which was

¹ Ver. 1. *i. e.* revelation, as in the Syriac.

² *Orb.* given by Iesus Christ.

³ *Orb.* discovered them.

⁴ Ver. 2. *i. e.* what he learned from God in this revelation.

⁵ *L.* the testimony of Iesus Christ.

declared to him concerning Jesus Christ, all ⁶ that was revealed unto him.

3. Happy are they, who reading or hearing the words of this prophesy, keep the things which are written therein; ⁷ for the time is at hand.

Exod. 3. 14. 4. John, to the seven churches of ⁶ Asia, grace and peace be given you, from ⁹ him who is, who was, and ¹ who shall be, from ² the seven spirits which stand before his throne,

1 Cor. 15. 5. And from Jesus Christ the faithful witness, ³ the first-born among the dead, and the prince of the kings of the earth; ⁴ him who hath loved us, and hath washed us from *1 Pet.* 1. 19. our sins in his blood,

1 Joh. 1. 7. 6. And who hath made us ¹ kings and priests of God, *Isa.* 3. 13. who is his Father; to him be glory and dominion for ever. *Mat.* 24. 30. Amen. *Isa.* 41. 4.

1 Cor. 4. 6. 7. Behold him who cometh upon the clouds; all the *1 Cor.* 48. 12. world shall see him, even those who pierced him; all the *Apoc.* 21. 6. people of the earth shall lament ⁶ because of him. This *1 Cor.* 22. 13. is the truth. Amen.

⁶ *L.* what he saw. The word *vision* is here to be taken for *revelation*, because it relateth to a prophecy. Cardinal Ximenes has added the following words in his Greek edition, *all that is, and all that shall happen hereafter*; which he hath taken from the remarks of Arethas, who found this reading in one of his copies.

⁷ Ver. 3. *i. e.* the things spoken of in this prophesy shall soon be accomplished, at least part of them.

⁸ Ver. 4. St. John addresses his revelations to the churches of which he was the apostle.

⁹ These words are a paraphrase upon the name of God, *i. e.* may the almighty and everlasting God pour out his graces and blessings upon you.

¹ *L.* and which is to come.

² *i. e.* the seven chief angels, which are always in the presence of God, as his

chief ministers. See Tobit, ch. 12. v. 15.

³ Ver. 5. The first of those who rise again. See the epistle to the Col. ch. 1. v. 18.

⁴ We find literally in the Greek, *to him who hath loved us, &c. i. e.* to Jesus Christ: this is a paraphrastical expression, signifying Jesus Christ.

⁵ Ver. 6. *L.* reign. Thus doth our Vulg. read it, as do also some Gr. MSS. but in the vulgar Greek we find *kings*, and this is the sense which ought to be given to the word *reign*, as if the Christians had this advantage over the Jews, that the dignities of king and priest were not confined to one particular family, as under the ancient law, they being all kings and priests; which is to be understood in a mystical and spiritual manner.

⁶ Ver. 7. *L.* over him, *i. e.* for all the evil which he had suffered.

8. I am Alpha and Omega, the Beginning and the End, faith the Lord ⁊ God the Almighty, who is, who was, and who shall ⁸ be.

9. I John, your brother, and who have part ⁹ in Jesus Christ, in affliction, in the kingdom, and in patience; as I was in the isle of Patmos for the word of God, and for the testimony which ought to be given of Jesus,

10. I was there in an ecstasy ¹⁰ on the Lord's day, and I heard behind me a loud voice, as of the found of a trumpet,

11. Which said to me; ¹¹ Write in a book what thou seest, and send it to the ¹¹ seven churches of Asia, to Ephesus, to Smyrna, to Pergamus, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.

12. I looked behind me to see him whose voice spake to me; and looking, I saw seven candlesticks of gold;

13. And in the midst of these seven candlesticks of gold, one like the Son of man, cloathed ¹³ with a long robe, and girt about the paps with a golden girdle.

14. His head and his hair also was white like wooll and snow, and his eyes were ¹⁴ as a flame of fire.

15. His feet were like fine brass, ¹⁵ as if they had passed

⁷ Ver. 8. We do not find the word *God* in the vulgar Greek, but it is in the ancient Alex. MS. in one of Stephens, in the Gr. edition of Cardinal Ximenes, in the Syriac, and in the two Arabic versions.

⁸ *L.* who is to come.

⁹ Ver. 9. *i.e.* for the sake of Jesus Christ. We find nevertheless in the vulgar Greek of *Jesus Christ*, viz. *in the patience of Jesus Christ*; but in some Gr. MSS. we read *a* in the Vulg. where these words are joined to *patience*, as well as in the Greek, but they are transposed.

¹⁰ Ver. 10. *i.e.* Sunday, which from the earliest times of Christianity, was kept in memory of our Saviour's resurrection.

¹¹ Ver. 11. The vulgar Greek adds, *I*

am Alpha and Omega, the First and the Last; but these words are not in some ancient Gr. MSS. nor in the Syriac version.

¹² The word *seven* is not in the vulgar Greek, but it is to be found in some ancient Gr. MSS. in the Syriac, and in the two Arabic versions.

¹³ Ver. 13. This was a tunic of fine linnen which came down to the feet. The priests among the Jews wore these tunics by way of robes. St. John saw Jesus Christ cloathed in such a tunic as was worn by the priests among the Jews.

¹⁴ Ver. 14. *i.e.* quick and sparkling.

¹⁵ Ver. 15. *Orth.* which might have passed, &c. *i.e.* *thoroughly refined*, which makes the sense the clearer.

through a fiery furnace. His voice was ⁷ as a noise of many waters.

16. He had in his right hand seven stars; out of his mouth went a two-edged sword; and his countenance was bright as the sun in his greatest strength.

^{1/4. 41. 4.} 17. When I saw him, I fell at his feet as dead; but
^{6. 44. 6.} laying his right hand upon me, he said to me; Fear not,
^{6. 48. 12.} I am the First and the Last.
^{Apor. 22.}

^{13.} 18. I live, and have been dead, and am now living for evermore ⁸. I have ⁹ the keys of death, and of hell.

19. Write ¹ therefore the things which thou hast seen, the things which now are, and those which must happen hereafter.

20. Behold the mystery of the seven stars which thou hast seen in my right hand, and of the seven golden candlesticks. The seven stars are the seven ² angels of the seven churches, and the seven candlesticks are the seven churches.

⁷ *i. e.* was heard at a great distance.

⁸ Ver. 18. *Amen* is added in the Greek, but this word is not in the antient Alex. MS.

⁹ *i. e.* power of life and death over thee: I can absolve and condemn you.

¹ Ver. 19. The particle *therefore* is not in the vulgar Greek; but it is in some Gr.

MSS. and in the Syriac version, as well as in the Vulg.

² Ver. 20. The word *angels*, according to the grammatical sense signifying *messengers*, it is here to be understood of the bishops and pastors who instruct the church as messengers and ministers of God. The Hebrews also called their doctors *stars*, because they enlightened the people.

C H A P. II.

1. **U**NTO the angel of the church of Ephesus, write; Behold what *he* saith who holdeth the ¹ seven stars in his right hand, ² who walketh in the midst of the seven golden candlesticks.

¹ Ver. 1. These seven stars are the seven bishops, which are *so many shining stars*, and who are ministers of Jesus Christ.

² *i. e.* who watcheth over the seven churches, and who is a kind of inspector, to see whether the bishops perform their duty.

2. I know

2. I know thy works, thy labour, and thy patience: I know that thou canst not bear them that are evil, ³ that thou hast tried them who say they are apostles, and are not, and hast found them lyars.

3. ⁴ That thou hast patience, and hast suffered for my name's sake, and hast not been discouraged:

4. Nevertheless, I have to reproach thee, that ⁵ thou hast not kept thy former charity.

5. Remember therefore thy remissness, and, repenting, do thy first works; or else I will come unto thee ⁶, and ⁷ will remove thy candlestick out of his place, except thou repent.

6. But in This thou art to be commended, that thou hatest the deeds of the ⁸ Nicolaitans even as I.

7. He that hath ears let him ⁹ hear what the spirit saith to the churches; To him who ¹ shall overcome will I give to eat of the tree of life, which is in the paradise of my God.

8. And unto ² the angel of the church of Smyrna write, Behold what *be* saith, who is the First and the Last, who was dead ³, and is now alive;

³ Ver. 2. *i. e.* you have made a strict examination, that you might distinguish between the true and the false apostles. Many, in the beginning of Christianity, boasted that they had been called by Jesus Christ to the apostleship, as St. Paul, or to be disciples of the apostles; which caused several sects in the church. St. John commends the bishop of Ephesus, who is generally supposed to be Timothy, for overlooking these men.

⁴ Ver. 3. We read in the vulgar Greek, *that thou hast suffered, that thou hast patience, that thou hast laboured for my name's sake, &c.* but the reading in the Vulg. is supported by some antient Gr. MSS.

⁵ Ver. 4. *L.* thou hast left thy former charity, *i. e.* you are not so charitable towards the faithful as formerly.

⁶ Ver. 5. The Greek adds, *quickly*; but this word is not in the antient Alex. MS.

⁷ I will give the government of thy church to another, who will take more care of the faithful.

⁸ Ver. 6. The sect of the Nicolaitans had its name from Nicolas, who was ordained deacon of the church of Jerusalem with St. Stephen. His followers would have all wives to be common, that so there might be no cause of jealousy, and they were the authors of divers other impurities.

⁹ Ver. 7. Hearken unto my revelation, and to what I shall say, being inspired by God.

¹ *i. e.* who shall continue firm and constant in the practice of virtue and the Christian religion.

² Ver. 8. This bishop of Smyrna was, according to some, St. Polycarp.

³ *Oth.* is risen again.

9. I know ⁴ thy tribulation and thy poverty: but thou art rich ⁵, and ⁶ thou art calumniated by those who say they are Jews, ⁷ though they are not: but are a synagogue of satan.

10. Fear none of those things which thou shalt suffer; the devil must put some of you in prison, that ye may be tried, and ye shall be persecuted ten days. Be faithful unto death, and I will give thee ⁸ the crown of life.

11. Let him that hath ears, hear what the spirit saith to the churches; He that overcometh shall not be hurt by ⁹ the second death.

12. And unto the angel of Pergamus, write; Behold what *he* saith, in whose mouth is the ¹ sharp sword with two edges;

13. I know ² that thou dwellest where satan's throne is, that thou holdest fast my name, and hast not denied my faith, even in the days when Antipas, my faithful martyr, suffered death among you where satan dwelleth:

Numb. 24. 3 14. But all that I have to reproach thee with, is, that there
Ex 25. 2. are some among you that hold the doctrine of Balaam, who taught Balak ³ to throw stumbling-blocks before the Israelites. in order to make them eat, ⁴ and fall into idolatry.

⁴ Ver. 9. *Thy works*, are added in the Greek; but these words are not in the Alex. MS.

⁵ *viz.* in piety, in good works.

⁶ Gr. the blasphemy of those, &c.

⁷ *i. e.* are not true children of Abraham; but mere calumniators, and children of the devil, whom they follow.

⁸ Ver. 10. *i. e.* eternal life for thy reward.

⁹ Ver. 11. The Jews call the death of the soul, the *second death*, *i. e.* everlasting death to be suffered in the other world. Mention is made of this death in their most ancient paraphrases.

¹ Ver. 12. See the epistle to the Hebrews, ch. 4. v. 12. where the word of God is compared to a two-edged sword.

² Ver. 13. *Thy works*, is added in the vulgar Greek; but these words are not in the Alex. MS. any more than in the Vulg.

³ Ver. 14. Balak, following the council of Balaam, used all kind of arts to entice the Israelites to idolatry, that he might thereby draw down the wrath of God upon them.

⁴ *What had been offered to idols*, is added in the Greek.

15. So also you have among you, them who hold the doctrine of the Nicolaitans ¹.

16. Repent also, or else I will come unto thee quickly, ⁶ and fight against them with the sword of my mouth.

17. Let him that hath ears to hear, hear what the spirit saith to the churches; To him that overcometh will I give ⁷ the manna ⁸ that is hidden, and I will give him also a ⁹ white stone, whereon shall be written ¹ a new name, known only to them that receive it.

18. And unto the angel of the church in Thyatira write; Behold what the Son of God saith, who hath his eyes like unto a flame of fire, and his feet unto fine brass;

19. I know thy works, thy faith, thy charity, thy ² good offices, thy patience, and thy last works, which are greater than thy first.

20. But all I have to reproach thee with, is, that thou suffereſt ³ Jeſabel, That woman who calleth herself a prophetess, to seduce my servants, ⁴ teaching them fornication, and to eat meats offered unto idols.

¹ Ver. 15. *Which I hate*, is added in the vulgar Greek; but instead of these words, we read in some Greek copies as in the Vulg. *likewise*, i. e. *also*, and this word ought to be joined with what follows.

⁶ Ver. 16. *i. e.* I will cause other ministers earnestly to oppose their pernicious heresies.

⁷ Ver. 17. We find in the Greek, *to eat of the manna*; but in some Gr. MSS. we read as in the Vulg.

⁸ *i. e.* mystical, spiritual, which is a divine and celestial bread, of which the ancient manna was but a type.

⁹ St. John, as Arethas observes, makes use of an expression which, at that time, was well known to all those who exercised themselves in prize-fightings. They were rewarded who overcame, and to entitle them to this reward, a stone was given

them, whereon was signified the value of what they were to receive.

¹ This new name is that of children of God, who shall be partakers of eternal life.

² Ver. 19. *L.* thy service, which signifies in general the services which he paid to all the faithful, and more especially his care of the poor.

³ Ver. 20. Some wicked woman who was powerful, and like the ancient Jeſabel, the wife of Achab.

⁴ Although women were forbidden to teach, there were in these first times women who had the gift of prophecy, who were permitted to speak in public, to impart their revelations to the faithful. In the ancient Greek MS. of Alex. two of Stephens, the Greek edition of cardinal Ximenes, and in the Syriac version, we read, *thy wife Jeſabel*.

21. I gave her space to repent, and ⁵ she will, not repent of her fornication.

22. I will ⁶ cast her into a bed, and those that commit adultery with her into great tribulation, if they do not repent of their evil deeds.

152. 16. 7. 23. I will kill all her children, and every church shall
 Psal. 7. 10. know that I am he that searcheth the reins and hearts, and
 Jer. 11. 20. I will give to every one of you according to his works.
 Eccl. 17. 10.

24. But unto you ⁷ who are at Thyatira, who have not adhered ⁸ to this doctrine, and who ⁹ have not known what they call ¹ depth, *which is a depth* of Satan; unto you, I say, I ² will put none other burthen upon you.

25. However continue stedfast in your ³ present state till I come;

26. For he that overcometh, and keepeth my commands to the end, ⁴ to him will I give power over the nations.

27. And ⁵ he shall rule them with a rod of iron, ⁶ so that he shall be able to break them in pieces like a potter's vessel.

28. According to the power which I received from my Father, and I will give him ⁷ the brightness of the morning star.

29. Let him that hath ears, hear what the spirit saith to the churches.

⁵ Ver. 21. In the vulgar Greek we find, *of her fornication, and she hath not repented thereof*: but the reading in our Vulg. is agreeable to some Gr. MSS.

⁶ Ver. 22. *i. e.* send her a disease.

⁷ Ver. 24. *L. and to the rest who are,* &c. but the particle *and* is here explanatory, or rather unnecessary: it is not in some Gr. MSS. nor in the Syriac version.

⁸ *i. e.* to the doctrine of this false prophets.

⁹ *i. e.* have not approved.

¹ *i. e.* secret and hidden knowledge. These heretics concealed their impurities under the name of a more sublime Philosophy, and looked upon other Christians

as simple men, who were not capable of such high attainments.

² *i. e.* I will require nothing more from you.

³ Ver. 25. *i. e.* in the doctrine of the apostles which ye have received.

⁴ Ver. 26. *i. e.* I will subject to him those unbelievers, who shall be converted to the Christian religion.

⁵ Ver. 27. *i. e.* have an absolute power over them.

⁶ *L.* and they shall be broken as, &c.

⁷ Ver. 28. *L.* the morning star, *i. e.* splendor of the morning star. The Jews generally compare their doctors to stars, it being their office to enlighten others.

C H A P. III.

1. **A**ND unto the angel of the church in Sardis write; Behold what *be* faith, who hath the ¹ seven spirits of God, and the seven ² stars; I know thy works; thou hast a name that thou livest, ³ yet art thou dead.

2. Be watchful, and strengthen the rest ⁴ which were ready to die, for ⁵ I have not found thy works perfect before my God.

3. Remember therefore the doctrine which thou hast received, hold it fast, and repent: for if thou dost not watch, I will come upon thee as a thief, and thou shalt not know at what hour I will come. ¹ *Thef. 5. 2.*
² *Pet. 3. 10.*
³ *Ap. 16. 15.*

4. Thou hast nevertheless some few persons in Sardis, ⁶ who have not defiled their garments; they shall walk with me clothed ⁷ in white, for they are worthy.

5. He that overcometh shall be thus clothed ⁸ in white, and ⁹ I will not blot his name out of the book of life; but ¹ I will confess his name before my Father, and before his angels.

¹ Ver. 1. The word *seven* is not in the vulgar Greek, but it is to be found in some Gr. MSS. in the Syriac, and in the two Arabic versions. These seven spirits are the seven angels mentioned above, ch. 1. v. 4.

² These stars are the bishops. See ch. 1. v. 20.

³ *i. e.* you are not so pious as you should be, as appears by what follows.

⁴ Ver. 2. *i. e.* who would have died, had not I admonished thee. In the vulgar Greek we find, *who are at the point to die*: but the reading in our Latin edition is not very different from some Gr. MSS.

⁵ *i. e.* God, who seeth the secrets of thy heart, knoweth that thou art not without sin.

⁶ Ver. 4. *i. e.* who are pure and without spot.

⁷ *i. e.* in magnificent and shining habits suitable to their dignity. Among the Jews the priests were clothed in white, and they performed their office in this habit, which denoted the holiness and purity of their manners.

⁸ Ver. 5. We find in the Greek, *he shall be clothed*; but the Latin interpreter probably read in his Greek copy, *ἐν ἑνὶ* instead of *ἐν ἑνὶ*; and this reading is confirmed by the Syriac version, and the Arabic in the Polyglot.

⁹ *i. e.* his name shall remain written in the book of life; he shall be in the number of the children of God, who shall partake of the inheritance in heaven.

¹ *i. e.* I will acknowledge him for a true child of God.

6. Let him that hath ears, hear what the spirit saith to the churches.

Isa. 22. 22. 7. And unto the angel of the church in Philadelphia *Job 12. 14.* write; Behold what *he* saith, that is ² holy and ³ true, he that hath ⁴ the key of *the house* of David, ⁵ *he* that openeth and no man shutteth, that shutteth and no man openeth;

8. I know thy works; ⁶ I have opened to thee a door which no man can shut, for having a ⁷ little resolution, thou hast kept my word, and hast not denied my name.

9. I will bring some of them who are of the synagogue of satan to thee; ⁸ which say they are Jews, and are not, but do lye: I will bring them that they ⁹ may fall down at thy feet, and know that I love thee.

10. For thou hast kept ¹ my word which hath brought thee into tribulation; and I will keep thee from the hour of ² persecution, which shall come upon ³ all the world, to try them that dwell upon the earth.

11. ⁴ I will come quickly; ⁵ hold fast That thou hast, lest another take ⁶ thy crown.

12. ⁷ Him that overcometh will I make a pillar in the temple of my God, and he shall no more go out of it: and

² Ver. 7. Jesus Christ is called *holy* by way of eminence.

³ *i. e.* who never faileth in his promises, he being truth itself.

⁴ *i. e.* the oversight and government of all the church, of which he is the head.

⁵ A metaphorical expression, signifying, that he is the absolute Lord, whom all obey: none daring to resist him.

⁶ Ver. 8. *i. e.* I have opened to thee a way for preaching the gospel.

⁷ *L.* little strength.

⁸ Ver. 9. See ch. 2. v. 9.

⁹ *i. e.* submit to the gospel, and reverence you as their pastor.

¹ Ver. 10. *L.* the word of my patience; which may be understood of the com-

mand which Jesus Christ had given to That bishop to suffer, preaching the gospel boldly, *oth.* the word for which I suffered death; as if Jesus Christ had exhorted That bishop to suffer, after his example, for the gospel.

² *L.* temptation.

³ *i. e.* the Roman empire.

⁴ Ver. 11. *i. e.* this persecution shall shortly happen.

⁵ *i. e.* continue firm and constant in the faith.

⁶ *i. e.* the reward appointed for thee after thou hast conquered.

⁷ Ver. 12. *i. e.* I will fix him in the church as firm as a pillar.

I will * write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, that cometh down out of heaven from my God: and *I will write upon him* my ⁹ new name.

13. He that hath ears, let him hear what the spirit saith unto the churches;

14. And unto the angel of the church of the Laodiceans *John* 14.6. write; Behold what *he* saith, that is the ¹ Amen, the true and faithful witness, the beginning ² of the creatures of God.

15. I know thy works, and that thou art neither cold nor ³ hot; ⁴ I would that thou wert cold or hot.

16. But, because thou art ⁵ lukewarm, being neither cold nor hot, ⁶ I will spew thee out of my mouth.

17. ⁷ Thou sayest, I am rich and abound, and have need of nothing; and knowest not ⁸ that thou art wretched, and miserable, and poor, and blind, and naked.

18. I counsel thee to buy of me gold ⁹ throughly purified, that thou mayest be rich; and ¹ white raiment, that

⁸ St. John continues the same metaphor taken from pillars which were wont to be inscribed, *i. e.* they who shall overcome in this persecution, shall bear the name of God, as his true children, and shall continue inviolably fixed to the church.

⁹ This new name is that of *Christ* or *Messiah*, and head of the church which is the new Jerusalem.

¹ Ver. 14. *i. e.* the truth itself, he who shall fulfil all the promises which God made by his prophets.

² *i. e.* all that God hath created, for all things were created by him: but the church being here spoken of; I believe that by the word *creatures*, are to be understood the Christians, of whom Jesus Christ is the Head and Lord, being the beginning or author of the new Jerusalem, as *Christ* or *Messiah*. See, upon the word *principle* or *first*, the epistle to the Col. ch. 1. v. 15.

³ Ver. 15. the word, in the Greek, sig-

nifies, boiling, *i. e.* you are not fervent. The zeal which Christians ought to have for their religion is compared to fire.

⁴ *i. e.* it were better that thou hadst no knowledge of the gospel, than to be so cool notwithstanding thy knowledge.

⁵ Ver. 16. *i. e.* wavering and irresolute.

⁶ *i. e.* I will reject thee, because thou dost not please me; this is a figurative expression, taken from warm water, which causes vomiting.

⁷ Ver. 17. *i. e.* thou boastest of thy great talents, and the graces which God hath bestowed upon thee in calling thee to the Christian religion.

⁸ *i. e.* that thou art only a Christian in name, doing nothing that becomes a true Christian.

⁹ Ver. 18. *L.* tried in the fire.

¹ *i. e.* magnificent garments, and such as rich men are wont to wear; all these expressions are metaphorical.

thou

thou mayest be cloathed, and that the shame of thy nakedness do not appear; and to anoint thine eyes with eye-salve, that thou mayest see clearly.

Pro. 3. 12. 19. And I, as many as I love, I chasten and rebuke;
Heb. 12. 6. be zealous therefore and repent.

20. Behold I² stand at the door and knock; if any man hear my voice and open the door, ³ I will come in to him, and sup with him, and he with me.

21. To him⁴ that overcometh will I grant to sit with me in my throne, even as I also, after I had overcome, sat down with my Father in his throne.

22. He that hath ears, let him hear what the spirit saith to the churches.

² Ver. 20. Jesus Christ would shew by this comparison, that he continually admonishes sinners. | ³ *i. e.* I shall rejoyce at his conversion.
| ⁴ Ver. 21. *i. e.* who shall have suffered as I have suffered, he shall reign with me.

C H A P. IV.

1. **A**FTER this ¹ I beheld a door opened in heaven, and the first voice which I heard, and which spake unto me, was, as it were, of a trumpet: and it said; Come up hither, and I will shew thee things which must be hereafter.

2. And suddenly, being in an ecstasy, I beheld a throne in heaven, and one seated thereon.

3. And he that sat, ² was to look upon like a jasper and a sardine stone, and round about the throne was ³ a rainbow, in colour like an emerald.

¹ Ver. 1. St. John had this vision in spirit, which was like that of the prophet Ezekiel. | the brightness of God's majesty, comparing it to the most beautiful precious stones.

² Ver. 3. *i. e.* bright and shining like jasper and sardine stones. The apostle would shew, by this figurative expression, | ³ The rainbow is the symbol of God's covenant with mankind.

4. Moreover, round about ⁴ the same throne, were four and twenty thrones, whereon were seated four and twenty ⁵ elders clothed in white raiment, and they had ⁶ crowns of gold on their heads.

5. Out of the throne proceeded ⁷ lightnings, and thunders, and voices, and there were ⁸ seven lamps, burning before the throne, which ⁹ are the seven spirits of God.

6. And before the throne was, ¹ as it were, a ² sea of glass, like unto crystal; ³ and in the midst of the throne, and round about, were ⁴ four beasts full of eyes before and behind.

7. The first beast was like ¹ a lion, the second like a bull, the third had a face as a man, and the fourth was like a flying eagle.

8. These four beasts had each of them ⁶ six wings: they were ⁷ full of eyes round about and within, and they cease

⁴ Ver. 4. The thrones of the Eastern kings were very large, so that they could place upon their thrones those that they designed to honour.

⁵ *Oz.* priests: these are the bishops, who succeeded, in the new law, the chief priests of the old law; and for this reason they were clothed in white. They are, as it were, the assessors of God, being placed upon his throne, because they are the judges of the church.

⁶ These crowns signify the dignity to which they were promoted.

⁷ Ver. 5. This represents the power of God to punish the wicked, and the pains with which the world was threatened.

⁸ An allusion to the candlestick in the temple, upon which there were seven lamps.

⁹ *i. e.* represent the seven angels who stand before the majesty of God, as his chief ministers.

¹ Ver. 6. We do not read the particle *as it were*, in the vulgar Greek; but it is in the antient Alex. MS. in the Greek edition of cardinal Ximenes, in the Syriac,

and in the two Arabic versions published by Erpenius.

² This sea represents the people who were converted to Christianity, and who were purified by baptism.

³ *i. e.* in the front of the throne, and on each side.

⁴ By these four beasts, the fathers understood the four evangelists, who enlightened the whole world by the brightness of the gospel.

⁵ Ver. 7. The lion, who is the first of all beasts, is the symbol of St. Matthew, who is the first of the Evangelists, and who, for this reason, was put before the rest; however there is nothing certain in these kind of symbols.

⁶ Ver. 8. Wings are given to these ministers of the gospel, to shew the speediness with which they should spread the gospel throughout the world.

⁷ These eyes denote their vigilance, and their great diligence to acquit themselves of their ministry.

not day and night, saying; Holy, holy, holy, Lord God Almighty, which was, and is, and ⁸ shall be,

9. And when these beasts gave honour, glory, ⁹ and praise to him that sat on the throne, who liveth for ever.

10. The four and twenty elders fell down before the throne, and worshipped him that liveth for ever, and cast their crowns before his throne, saying;

11. O Lord our God, thou art worthy to receive glory, honour, and ¹ power; for thou hast created all things, and ² for thy pleasure they were created.

⁸ L. is to come: which some understand of Jesus Christ: this whole expression is a paraphrase upon the name of God, and we find something of the like in pagan authors.

⁹ Ver. 9. L. blessing, Gr. thanksgiving. The words, *blessing and thanksgiving*, are frequently put for each other in the New

Testament, and signify praise among the Jews.

¹ Ver. 11. *i. e.* the praises which are due to thy power.

² L. for thy will's sake they are and were created; instead of *were*, we find in the vulgar Greek *are*; but in some Gr. MSS. we read *were*, as in the Vulg. *i. e.* have been.

C H A P. V.

1. **I** Saw also in the right hand of him that sat on the throne, a book written ¹ within and on the backside, sealed with seven seals.

2. And I saw a ² strong angel crying with a loud voice; Who is worthy to open the book, and break the seals thereof?

3. But ³ no one in heaven, or in earth, or under the earth, was able to open the book, or ⁴ look therein.

4. And as ⁵ I wept much, because none was found worthy to open the book, or to look therein,

¹ Ver. 1. *i. e.* on both sides. This book was a roll, consisting of several skins of parchment, such as the Jews at this day use in their synagogues: they write but on one side of the parchment; but to shew that the book contained a great deal, it was said, that it was writ on both sides.

² Ver. 2. *i. e.* an angel of the first order.

³ Ver. 3. *i. e.* no creature.

⁴ The book being sealed, no body could look in it without breaking the seal.

⁵ Ver. 4. *i. e.* was afflicted.

5. One of the elders said to me; Weep not; know that the lyon of the tribe of Juda, and the race of David, hath prevailed to open the book, and loose the seven seals.

6. Then I beheld, and saw in the midst of the throne, and of the four beasts, in the midst of the elders, a lamb as it had been slain, having seven horns, and seven eyes, which are the seven spirits whom God sendeth forth into all the earth.

7. He came and took the book out of the right hand of him that sat upon the throne.

8. And when he had opened it, the four beasts, and the four and twenty elders fell down at his feet, having every one of them harps and golden cups full of sweet odours, which are the prayers of the saints:

9. And they sung a new song, saying; Worthy art thou, O Lord, to receive the book, and to open the seals thereof; for thou wast slain, and hast redeemed and purchased us to God by thy blood, out of every tribe, and tongue, and people, and nation.

⁶ Ver. 5. An elegant paraphrase, which St. John makes use of to express, in a sublime manner, the name of Jesus Christ.

⁷ Ver. 6. *i. e.* in my vision I perceived.

⁸ *i. e.* Jesus Christ risen again after he had suffered death, and had been slain as a lamb, who still appeared bloody.

⁹ These seven horns shew the great power which Jesus Christ received from God after his resurrection, to subject all the nations of the earth to the gospel.

¹ St. John alludes to the seven angels who are the chief ministers of God; and he would denote, by this expression, the apostles and other chief ministers of the gospel.

² Ver. 7. *viz.* to open it and read therein after he had loosed the seals.

³ Ver. 8. We find in the Greek, *taken it, i. e.* that he might open it; so that the Latin interpreter ought to be understood in this sense.

⁴ *i. e.* fell down before Jesus Christ, who was the lamb, paying to him the same honours as to God.

⁵ *i. e.* expressing their joy by hymns in his honour.

⁶ An allusion to the vessels of incense in the temple.

⁷ *i. e.* represent.

⁸ Ver. 9. The interpreter has added the word *Lord*, which is not in the original.

⁹ *i. e.* it pleased thee to suffer death.

¹ *i. e.* out of all the inhabitants of the earth, none excepted, Jesus Christ being come to save the whole world.

10. And thou hast made us ², unto our God, kings and priests, ³ and we shall reign on the earth.

Dan. 7. 10. 11. ⁴ And continuing to behold, I heard the voice of many angels round about the throne, and the beasts, and the elders, and ⁵ the number of these angels was millions of millions,

12. Saying with a loud voice; Worthy is the lamb to receive power, ⁶ divinity, wisdom, strength, honour, glory, and ⁷ blessing;

13. And every creature which is in heaven, and in earth, and under the earth, in the sea, and throughout the extent thereof, I heard them saying; Blessing, honour, glory, and power ⁸ be for ever to him that sitteth upon the throne, and to the lamb;

14. And the four beasts said; ⁹ Amen, and the four and twenty elders fell down and worshipped him that liveth ¹⁰ everlastingly.

² Ver. 10. The apostles and their successors, on the preaching of the gospel, and even all true Christians, are, as it were, kings and priests of the new law. See ch. 1. v. 6.

³ The faithful reign with Jesus Christ upon the earth, the gospel being the true reign of the Messiah.

⁴ Ver. 11. *i. e.* heard again in my vision.

⁵ These angels were divided into an infinite number of classes, that they might sing the praises of the lamb.

⁶ Ver. 12. We read in all the Greek copies, *riches*; and this reading is confirmed by the Syriac, and the two Arabic versions.

⁷ *i. e.* all kind of praise and thanksgiving.

⁸ Ver. 13. *Orb.* dominion, *i. e.* to God and Jesus Christ be praise, honour, glory, and dominion for ever.

⁹ Ver. 14. *i. e.* so be it.

¹⁰ *L.* for ever and ever.

C H A P. VI.

1. **I** Afterwards saw, when the lamb had opened ¹ one of the seven seals; and I heard one of the seven beasts, who said to me with a voice like thunder; Come and see.

¹ Ver. 1. *Orb.* the first of the seven.

2. I beheld, at the same time, a * white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering every where.

3. And when he had opened the second seal, I heard the second beast say; Come and see.

4. And there went out another horse, which was * red, and power was given to him that sat thereon, to take away peace from the earth, and to cause that men should kill one another, and there was given him a great sword.

5. When the lamb had opened the third seal, I heard the third beast, saying; Come and see: and, at the same time, I saw a * black horse, and he that sat on him had a ballance in his hand.

6. I heard; as it were, a voice coming out of the midst of the four beasts, saying; * Two pound of wheat shall be worth a man's * daily labour, and six pounds of barley shall be of the same value; but hurt not the wine and the oyl.

7. And when he had opened the fourth seal, I heard the voice of the fourth beast, saying; Come and see.

8. Immediately I saw a pale horse, and the name of him that sat on him was * death; and * hell followed him,

* Ver. 2. This white horse, on which Jesus Christ sat, represents the purity of the gospel among the infidels in the first beginnings of the Christian religion.

3 Ver. 4. This red horse signifies the persecution of the church, and the blood of the martyrs, which was shed under Nero, and some other emperors.

4 Ver. 5. This black horse perhaps denoteth the famine which happened chiefly in Judea under the emperor Claudius.

5 Ver 6. The words, *as it were*, are not in the vulgar Greek; but are to be found in the antient Alex. MS. as well as in our Vulg.

6 We find in the Greek the word *χίμξ*, which signifies a small measure, containing only as much corn as was sufficient for

one day, which the Latin interpreter hath translated by two pounds weight, and this interpretation is confirmed by Agricola.

7 *L.* a penny, *i. e.* about seven pence of our money; and this was the sum then given to a labourer for his day's work.

8 Ver. 8. The word which signifies *death* among the Hebrews, likewise signifies pestilence, and all sorts of contagious distempers.

9 *Oib.* the grave, which sheweth that these distempers were mortal. If we follow the reading in the vulgar Greek, this power was given to death and hell: but the reading in the Vulg. is supported by some Gr. MSS. and by the Arabic version.

and power was given him over the four parts of the earth, to kill men with the sword, with famine, with pestilence, and with wild beasts.

9. And when he had opened the fifth seal, I beheld under the ¹ altar the souls of them that were slain for the word of God, and the testimony which they had born him.

10. And they cryed with a loud voice, saying; How long, O Lord, who art holy and true, dost thou delay to do justice and avenge our death on them that dwell on the earth?

11. And ² white robes were given to every one of them, and it was said to them, that they should rest yet a little season, until the number of the other servants of God, and their brethren that should be killed, as they were, should be fulfilled.

12. When he had opened the sixth seal, I at the same time beheld a great earthquake; and the sun became ³ as a sackcloth of black hair, and the moon became as blood;

13. And the stars of heaven fell upon the earth, as the green figs fall from the fig tree, when it is shaken by a mighty wind.

14. The heaven ⁴ vanished and became as a book rolled

¹ Ver. 9. The martyrs being true victims, St. John represents them as victims whose blood had been shed at the foot of the altar.

² Ver. 11. *Orb.* magnificent and splendid, for thus doth the word white, when applied to garments, frequently signify. This robe is a token of honour which God conferreth upon the martyrs after their death.

³ Ver. 12. These are figurative expressions, signifying that the sun and moon were eclipsed; neither is it necessary to understand this literally, any more than what follows. For we find the like expressions in prophane authors, especially in the Poets, to signify wars and uncommon

commotions; for example, the destruction of a whole city or nation. St. John seemeth, by this, to point out the wars between the Romans and the Jews, and the entire destruction of the latter.

⁴ Ver. 14. *i. e.* nothing more was seen in the heaven, it becoming like a book that was shut. The Jews, who believed that heaven was solid, compared it to skins of parchment, on which they were wont to write. Their books were called *rolls*, because these skins were rolled up, and when they were rolled up, nothing written within could be seen; so the heaven being rolled up, nothing could be seen therein, any more than in a book.

up; and every mountain and island were removed out of their places.

15. The kings of the earth, the princes, the chief men, the rich, the mighty men, and all men, both bond and free, hid themselves in the dens, and in the rocks of the mountains:

16. And they said unto the mountains, and to the rocks; Fall on us and hide us from the face of him who sitteth upon the throne, and from the wrath of the lamb:

17. For the great day of their wrath is come, and who shall be able to escape it?

C H A P. VII.

1. **A**FTER this I saw four angels, who were at the four corners of the earth, holding the four winds thereof, that they might not blow either on the earth, or upon the sea, or upon any tree.

2. Then I saw ¹ another angel, ascending from the east, holding the seal of the living God, and he cryed with a loud voice to the four angels, who had received power to hurt the earth and the sea;

3. Hurt not the earth, neither the sea, nor the trees, till we have marked ² the servants of our God in their foreheads.

4. And I heard that the number of those who were marked, were ³ an hundred and forty and four thousand, of all the tribes of the Israelites;

5. Of the tribe of Juda twelve thousand; of the tribe of Reuben twelve thousand; of the tribe of Gad twelve thousand;

¹ Ver. 2. The angels are the ministers of God; this, who held the seal, was one of the chief, and, as we may so say, the chancellor, who sealed all God's decrees.

² Ver. 3. These servants were probably the Christians who went out of Jerusalem, and the neighbouring parts, in great numbers, before that city was besieged by the Romans.

³ Ver. 4. This determinate number signifies only in general, a great multitude.

6. Of the tribe of Aser twelve thousand; of the tribe of Nepthali twelve thousand; of the tribe of Manasses twelve thousand;

7. Of the tribe of Simeon twelve thousand; of the tribe of Levi twelve thousand; of the tribe of Issachar twelve thousand;

8. Of the tribe of Zabulon twelve thousand; of the tribe of Joseph twelve thousand; of the tribe of Benjamin twelve thousand.

9. Afterwards I beheld an innumerable multitude of men of all nations, of all tribes, of all people, and of all tongues. They stood before the throne, and before the lamb, cloathed in white robes, and holding palms in their hands.

10. And they cryed with a loud voice; Salvation ⁴ cometh from our God, who sitteth on the throne, and from the lamb.

11. And all the angels who were standing about the throne, and the elders, and the four beasts, prostrating themselves before the throne, worshipped God,

12. Saying; Amen, blessing, glory, wisdom, thanksgiving, honour, power, and might, be unto our God: for ever. Amen.

13. Then one of the elders spake to me, and said; What are these who are cloathed in white robes, and whence came they?

14. I answered; Lord, thou knowest: and he said unto me; These are they who are come, having suffered great persecution, and have washed and ⁶ whitened their robes in the blood of the lamb.

⁴ Ver. 10. *L.* to our God, *i. e.* as some expound it, it is to our God that we ought to give thanks for our salvation. But the dative case seems, in this place, to be put for the genitive, and that this is an hebraism. The word *God* is not in the vulgar Greek, where we find, *salvation to him that sitteth*: but it is to be found in

several Greek copies, and in the Syriac and two Arabic versions.

⁵ Ver. 12. *L.* for ever and ever, *i. e.* eternally.

⁶ Ver. 14. *i. e.* thoroughly cleansed. A comparison taken from workmen who cleaned and whitened cloths, making them as bright and glossy as if they were new.

15. Therefore they are before the throne of God, and serve him day and night ⁷ in his temple, and he who sitteth on the throne, ⁸ shall shelter them under him :

16. They shall hunger no more, nor thirst, and they ^{If. 49. 10.} shall no more be troubled by the sun, nor ^{If. 25. 8.} by the burning ^{Apo. 21. 4.} wind ;

17. For the lamb which is in the midst of the throne, shall be their pastor, and he shall lead them to fountains of living waters, and God shall wipe away all tears from their eyes.

⁷ Ver. 15. An allusion to the Levites who watched in the temple.

⁸ *L.* shall dwell upon them, or, as we find in the Greek, according to the grammatical sense, *shall be as a tent to them*, i. e. shall shelter, shall protect them.

⁹ Ver. 16. *L.* any heat. The word *heat* signifies here, according to the Greek of the LXX, a certain wind, which the Hebrews called a *burning wind*.

C H A P. VIII.

1. **W**HEN he had opened the seventh seal ¹ there was silence in heaven, which lasted about the space of half an hour.

2. And I saw ² the seven angels, who stand before God, to whom were given seven ³ trumpets.

3. There came another ⁴ angel, who stood before the altar with a golden censer, and there was given him much incense, that he should offer the prayers of all the saints upon the golden altar, which is before the throne of God.

¹ Ver. 1. This silence signifies the rest, which was only for a little time.

² Ver. 2. These seven angels are the chief ministers of God, whom he employs only on extraordinary occasions.

³ These trumpets denote the wars which should happen.

⁴ Ver. 3. Some believe that this angel is Jesus Christ our mediator. The angels, as the ministers of God, offer up our prayers to him, and the Jews acknowledge a particular angel, whom they call the *angel of prayer*; an allusion to what is observed in the temple.

4. The

4. The smoke of the incense which the angel offered, *that is*, ⁵ the prayers of the saints, ascended up before God.

5. The angel afterwards took the censer, which he filled with fire of the altar, then casting it ⁶ upon the earth, there were ⁷ noises of thunders, lightnings, and a great earthquake.

6. Then the seven angels who had the seven trumpets, prepared themselves to sound.

7. When the first angel sounded the trumpet, there followed hail and fire mingled with blood, which fell upon the earth, ⁸ the third part of which, with the third part of the trees, and all the green grass, was burnt.

8. At the sound of the trumpet of the second angel, there was, as it were, a great mountain all on fire, which was cast into the sea, and the third part of the sea was turned into blood.

9. The third part of living creatures in the sea died, and the third part of the ships were destroyed.

10. As soon as the third angel sounded the trumpet, ⁹ a great star, burning as a torch, fell from heaven upon the third part of the rivers, and fountains of water.

11. The star was called ¹ wormwood, and the third part of the waters became as wormwood, and their bitterness killed many who drank thereof.

⁵ Ver. 4. *Oth.* with the prayers, *i. e.* joined to their prayers; in the Greek *at the prayers*, the dative case put for the genitive, which is common among the Hebrews.

⁶ Ver. 5. *i. e.* upon Judea, which was called the earth in general: the Jews are also called *the people*, as if there were no other people in the world.

⁷ It is not necessary to understand this literally. These are expressions which signify some great war, and the destruction of some nations. It is the same as to the following words. We are not always to

take these figurative expressions in a strict sense.

⁸ Ver. 7. We find only in the vulgar Greek, *the third part of the trees*, the earth not being at all mentioned; but the reading in the Vulg. is agreeable to some ancient Gr. MSS. and to the Syriac version.

⁹ Ver. 10. By the stars are represented the doctors; so that this great star signifies some famous impostor, or some noted head of a sect.

¹ Ver. 11. The word *wormwood* signifies an infectious doctrine.

12. The fourth angel sounded the trumpet, and immediately the sun, the moon, and the stars lost the third part of their light; so as wanting the third part thereof, the day and the night were also deprived of the third part of their light.

13. As I looked, I heard the voice of an ¹ eagle, which flew ² in the air, which cried with a loud voice; Woe, woe, to the inhabitants of the earth, because of the three angels who are yet to sound.

¹ Ver. 13. We find in the vulgar Greek *an angel*; but in some Gr. MSS. and in the Syriac version, we read as in the Vulg.

² *L.* through the midst of heaven.

C H A P. IX.

1. **T**HE fifth angel afterwards sounded, and I saw ¹ a star fall from heaven upon the earth, and to him was given the key of the bottomless pit.

2. And having opened it, there arose from the pit a smoke like to that of a great furnace; so that the sun and the air were darkened therewith:

3. And from this smoke of the pit there came locusts, who were spread over the earth, and to them a power was given, like unto that of the scorpions of the earth.

4. They were commanded not to hurt the grass, nor any other green thing, nor the trees; but only those men who had not the mark of God on their foreheads.

5. And they received power not to kill them, but to torment them for the space of five months; and the pain which they cause is like the sting of a scorpion.

6. Men shall then seek death, but they shall not find ^{*Iſa. 2. 19.*} it; they shall wish to die, but death shall fly from them. ^{*Hof. 10. 8.*}

¹ Ver. 1. This star is moreover some false doctor, or head of some sect, whose doctrine was diabolical, which caused great seditions among the Jews. St. John describes these factions afterwards, which were at length the cause of the destruction of the Jews.

Luk. 23. 30. ⁷. These locusts were like ² war-horses; they had upon their heads as it were crowns, which appeared like gold, and their faces were as the faces of men.

8. Moreover, they had the hair of women, and teeth as the teeth of lions.

9. They had also as it were breast-plates of iron; and the sound of their wings was like unto that of chariots with many horses, running to battle.

10. Their tails were like unto scorpions; and there were stings in their tails, and they had power to hurt men for the space of five months.

11. Their king, who was their chief, was ³ the angel of the bottomless pit, called in Hebrew ⁴ Abaddon, in Greek Apollyon, ⁵ and in Latin Exterminans.

12. The first woe is passed, there are still two more which must come.

13. The sixth angel sounded, and I heard a voice, which came from the four corners of the golden altar, which was before the eyes of God,

14. Which said to the sixth angel, who had the trumpet; Loose ⁶ the four angels which are bound upon the great river Euphrates.

15. Then he loosed these four angels, who were ready for the hour, the day, the month, and the year, wherein they were to slay the third part of men.

16. ⁷ The number of the horsemen of this army was two hundred millions, and I heard them numbered.

² Ver. 7. *L.* prepared unto battle.

³ Ver. 11. A. paraphractical expression for the devil.

⁴ We in our tongue should express this by destruction.

⁵ These words are not in any Greek copy, they were added by the Latin interpreter, who hath translated the Hebrew and Greek word by *extremator*, the name of the devil, whom the Jews call in the same sense *asmodai*.

⁶ Ver. 14. These are the generals of the Roman armies that should fall upon the Jews, who were in great disorder, and utterly destroy Jerusalem.

⁷ Ver. 16. We find literally, *the number of the army of the horsemen*, as if this army consisted only of horsemen; but St. John only counted the horsemen, which was sufficient to shew the greatness of this formidable army.

17. In like manner I saw the horses in my vision ; and those who were mounted thereon, had breast-plates ⁸ of fire, of hyacinth, and of sulphur ; the horses ⁹ had the heads of lyons, and out of their mouths came fire, and smoke, and sulphur.

18. The third part of men were slain by these three plagues, by the fire, the smoke, and the sulphur, which came out of their mouths.

19. For the power of these horses consisted in their mouths, ¹ and in their tails, because their tails are like serpents, and have ² heads with which they wound.

20. As to the rest of men, which were not killed by these plagues, they repented not of their idolatry, ceasing not to adore devils, and idols of gold, silver, brass, stone, and wood, which can neither see, nor hear, nor walk.

21. Neither repented they of their murders, of their poisonings, of their fornications, nor of their thefts.

⁸ Ver. 17. *i. e.* of the colour of fire, &c. As there were troops of several nations, they were distinguished by several colours.

in the vulgar Greek ; but they are in some Gr. MSS. in the Syriac, and in the two Arabic versions, as well as in the Vulg.

⁹ This expresseth the slaughter which should be made by this great army.

² These tails with heads seem to describe foot soldiers mounted behind the cavalry ; which is in use in our armies in speedy marches.

¹ Ver. 19. We do not find these words

C H A P. X.

1. **I** Saw again another mighty ¹ angel come down from heaven, encompassed with a cloud, and having a ² rainbow upon his head ; his face was as the sun, and his feet as pillars of fire.

2. He held in his hand ³ a little book open, and he

¹ Ver. 1. This angel, as appears by what follows, represents Jesus Christ.

² The rainbow is the sign of the new covenant, which God made with mankind by the ministry of Jesus Christ.

³ Ver. 2. This open book signifies the sentence which is pronounced in the following prophecy.

set his right foot upon the sea, and his left foot upon the earth.

3. Then he cried with a loud voice; as when a lyon roareth; and after he had cried, the noise of seven thunders was heard, which spake.

4. And when they had spoke, as I was about to write what I had heard, I heard a voice from heaven, which said to me: Seal up the words of the seven thunders, and write them not.

Dan. 12. 7. 5. The angel which I saw, who was upon the sea, and upon the earth, lifted up his hand to heaven,

6. And he sware by him * whose life is everlasting, who hath created the heaven, and what is therein, the earth, and what is therein, the sea, and what is therein, that there should be no more delay;

7. But that as soon as the seventh trumpet should sound, the mystery of God should be revealed, as he hath declared by his servants the prophets.

8. The voice from heaven, which I had heard, spake to me again, and said; Go, and take the little book which is in the hand of the angel which standeth upon the sea, and upon the earth.

Ezek. 3. 3. 9. Then I went and besought the angel to give me the book, and he said unto me; Take this book, and eat it; thy belly shall find it bitter, but ⁶ it shall be sweet as honey in thy mouth.

10. I took the book out of the angel's hand, and eat it, and it was sweet as honey in my mouth; but I had no sooner swallowed it, than my belly became full of bitterness.

* Ver. 6. *L.* who liveth for ever and ever. This is the title given to God in the prophesy of Daniel, ch. 4. v. 31. where we read in our Vulg. *viventem in sepi-*
ternum laudans.

⁵ *L.* time, these things shall shortly be accomplished.

⁶ Ver. 9. *L.* it shall cause bitterness in thy belly; *i. e.* when thou shalt read the sentence which is in this book, it shall grieve thee.

⁷ *i. e.* thou shalt be obliged to own that this sentence is altogether just.

11. Then he said to me; Thou must prophesy again
⁶ *what shall happen* to many nations, people, languages,
 and kings.

⁸ Ver. 11. Some translate *before many nations*; but it is better to translate *against many nations*, &c. for the preposition *ἐν*, signifies here *against*.

CHAPTER XI.

1. **A**fterwards there was given me ¹ a reed like unto a rod, and it was said to me; Go, measure the temple of God, the ² altar; and them ³ who worship therein.

2. But the court which is ⁴ without the temple leave out, and measure it not, for it is left to the gentiles, who shall tread the holy city under foot for the space of forty and two months.

3. I will cause my two witnesses to prophesy for the space of one thousand two hundred and sixty days, covered ⁵ with sackcloth.

4. These ⁶ are the two olive trees and the two candlesticks which are before the Lord of the earth.

5. If any man will hurt them, out of their mouths shall come a fire which shall consume their enemies: in this manner shall they perish who would offend them.

6. They have power to shut the heaven, that it rain not during the time of their prophesy. They also have power to turn the waters into blood; and to strike the earth with all sorts of plagues, as often as they will.

¹ Ver. 1. Which in our tongue we call *a perch for measuring*. There is mention made of the like perch for measuring the temple in Ezekiel, ch. 40.

² *i. e.* the altar of burnt-offerings.

³ *i. e.* who worship in the temple.

⁴ Ver. 2. We find in the vulgar Greek *in the temple*; but in the Alex. MSS. and in Arethas we read as in our Vulg. Cardinal Ximenes hath inserted this reading in

his Greek edition. Beza himself hath also retained it in his edition, and he believes that this is the true reading. It is moreover confirmed by the Syriac and the two Arabic versions.

⁵ Ver. 3. *i. e.* mourning habits.

⁶ Ver. 4. St John applies to these two witnesses, what we read in the prophet Zachary, ch. 4.

7. And

7. And when they shall have finished their testimony, the beast which shall ascend from the abyfs, shall make war against them, shall overcome them, and shall kill them.

8. Their bodies shall lie in ⁷ the streets of the great city, spiritually called Sodom and Egypt, where their Lord was crucified.

9. Men of different tribes, people, tongues, and nations shall see their dead bodies for the space of three days and a half, not suffering them to be buried.

10. The inhabitants of the earth shall rejoice to see them in this estate, they shall make merry, and send presents to each other, because these prophets tormented those who dwelt upon the earth.

11. But after three days and a half God ⁸ gave them the spirit of life, so that they stood upon their feet; which greatly terrified them which saw them.

12. These prophets moreover heard a great voice from heaven, which said to them; Come up hither; and they ascended up into heaven in a cloud, in the sight of their enemies.

13. Then there was a great earthquake, which overthrew the tenth part of the city, and slew seven thousand men; the rest being terrified, gave glory to the God of heaven.

14. The second woe is passed; but behold the third which now cometh.

15. The seventh angel sounded, and voices were heard in heaven, crying aloud, ⁹ The kingdom of this world hath been subjected to our Lord, and to his Christ, who shall reign everlastingly. ¹ Amen.

⁷ Ver. 8. Gr. the street, in the singular. | future events by the past tense, they being
⁸ Ver. 11. *i. e.* raised them up again | present to him in his vision.
 from the dead. St. John speaks through- | ⁹ Ver. 15. Gr. the kingdoms; but in
 out his book in the stile of a prophet; | some Gr. MSS. we read as in the Vulg.
 for which reason he frequently expresses | ¹ The word *Amen* is not in the Greek.

16. Then the four and twenty elders, who were before God, seated upon their thrones, fell down, and worshipping him, said ;

17. We give thee thanks, Lord God almighty, who art, who wast, and who shalt be, because thou ² enjoyest thy great power, and because thou reignest.

18. The nations were angry ; but the hour of thy wrath is come, and the time of judging the dead, and to reward the prophets, thy servants, the saints, and those that believe thy name, small and great ; and root out those who have corrupted the earth.

19. Then the temple of God was opened in heaven, and there was seen the ark of his covenant, and there were lightnings, and noises, an earthquake, and a great hail.

² Ver. 17. *L.* thou hast received thy, &c. As God receiveth nothing ; the meaning is, that he declared the effects of his great power.

C H A P. XII.

1. **T**H E R E appeared also a great wonder ¹ in heaven, a woman ² surrounded with the sun, who had the moon under her feet, and a crown of twelve stars upon her head.

2. She was with child, and being in travail, she cried, and suffered the pains of child-bearing.

3. There appeared in heaven another wonder, namely, a great red ³ dragon, which had ⁴ seven heads, and ten horns, and seven diadems, upon these seven heads.

4. With his tail he drew the third part of the stars of heaven, and he cast them upon the earth. This dragon

¹ Ver. 1. *i. e.* in the midst of the air, between heaven and earth.

² *i. e.* bright and shining on all sides. This sun is Jesus Christ, the sun of righteousness, which enlightened the church, represented by this woman.

³ Ver. 3. The dragon or serpent is the symbol of the devil, who is called, even among the Jews, *the old serpent*.

⁴ The angel explains what these seven heads signify, ch. 17. v. 9.

stood before the woman who was in travail, that he might devour her child, when she should be delivered.

5. She brought forth a son, who was to rule all nations ' with a rod of iron, and ' he was caught up to God, and to his throne.

6. ' The woman fled into the wilderness, where God had prepared a place for her, to be fed there for the space of one thousand two hundred and sixty days.

7. There was great war in heaven, ' Michael with his angels fought against the dragon, who with his angels fought against Michael.

8. But they being vanquished, were seen no more in heaven.

9. The great dragon, the old serpent, called the devil and satan, who seduceth the whole world, was driven out of heaven, and cast down into the earth, he and his angels.

10. I heard a voice cry in the heaven; Now appeareth the salvation, the strength, the reign of our God, and the power of his Christ, because the accuser of our brethren, who accused them day and night before our God, hath been cast down to the earth.

11. They have vanquished him by the blood of the lamb, by the testimony which they have given him, and they cared not for their lives, even unto the suffering death.

12. Therefore rejoyce, O heavens, and ye who dwell therein; woe to the earth, and the sea, for the devil ' is

' Ver. 5. *i. e.* with strength and power, and as a conqueror. Thus do the Jews speak of their Messiah. But this is to be understood in a spiritual manner, *viz.* of the word of God, to which so many nations have submitted.

' Jesus Christ was exalted to heaven after his death, there to reign with his Father.

' Ver. 6. The church received its be-

ginning chiefly in Jerusalem, whence the primitive Christians fled to Pella.

' Ver. 7. St. Michael is the guardian angel of the church, as he was of the synagogue; so that this fight is between the faithful and the first heretics, who did all that in them lay to destroy the Christian religion.

' Ver. 12. *i. e.* shall come down: the preteritum is put for the future, after the manner of the prophets.

come down to them in great wrath, knowing that he hath but a short time.

13. The dragon seeing he was cast into the earth, persecuted the woman who had brought the man-child into the world.

14. But unto the woman were given two wings of a great eagle, that she might fly before the serpent into the wilderness ¹ into her place, where she is nourished for ² a time, and times, and half a time.

15. Then ³ the serpent cast out water as a flood after the woman, that she might be carried away by the current of the waters.

16. But the earth helped the woman, which, opening, swallowed up the flood that the dragon cast out of his mouth.

17. Which so incensed him against the woman, that he went to make war with the remnant of her children, who keep the commandments of God, and persevere in the testimony which they give to Jesus Christ.

18. Then he ⁴ stood upon the sand of the sea.

¹ Ver. 14. *i. e.* into the place which God had appointed for her security.

² *i. e.* three years and a half; for the word *time* is here taken for *year*, as in Daniel, ch. 4.

³ Ver. 15. The devil would swallow up the church, and entirely destroy it.

⁴ Ver. 18. We find in all the Greek copies *I stood*, except in that of Alexand. where we read as in the Vulg.

C H A P. XIII.

1. **T**HEN I saw ¹ a beast rise out of the sea, having seven heads, and ten horns, and upon his horns ten diadems, and upon his heads ² names of blasphemy.

2. This beast which I saw, resembled ³ a leopard, and

¹ Ver. 1. This beast is idolatry, which then prevailed.

² These are the names of the false gods.

³ Ver. 2. This is a description of the cruelty which idolatrous Rome exercised towards the Christians.

his feet were as the feet of a bear, and his mouth as the mouth of a lion, and ⁴ the dragon gave him his power, ⁵ and his great strength.

3. I saw ⁶ one of his heads as it were wounded unto death; but his wound, tho' mortal, was healed, and the whole world being astonished, followed the beast.

4. They worshipped the dragon who gave his power to the beast: then worshipping the beast, they said; Who is like unto the beast? and who is able to make war with it?

5. And ⁷ there was given unto him a mouth, which boasted and blasphemed, and power was given unto him to act for the space of ⁸ forty and two months.

6. He opened his mouth to blaspheme against God, against his name, his tabernacle, and against ⁹ those that dwell in heaven.

7. He was also permitted to make war with the saints, and to overcome them, and power was given him over every tribe, every people, ¹ every tongue, and every nation,

8. So that he ² was adored by all who dwell upon the earth, whose names are not written in the book of life, of the lamb who was offered up ³ from the beginning of the world.

⁴ *i. e.* the devil, who had great power during these idolatrous times.

⁵ *And his throne* is added in the Greek.

⁶ Ver. 3. Grotius by this head understands the capitol, which was burnt during the faction of the Vitellians and Flavians, so that Rome was threatened with utter destruction; but Vespasian restored both the capitol and the empire, and thus idolatry prevailed more than ever.

⁷ Ver. 5. Idolatrous Rome imposed laws upon all the earth, and boasted of her gods.

⁸ This is the time that the great persecution of the Christians lasted under Domitian.

⁹ Ver. 6. *i. e.* the Christians who look upon heaven as their dwelling.

¹ Ver. 7. The word *tongue* sometimes signifies *people*; so that all these words seem to be synonymous.

² Ver. 8. We find in the Greek, in the future tense, *shall be adored*; but the Vulg. hath very well explained the sense.

³ The Greek scholiast Rupert, and several other learned men, have believed that in this place there was an hyperbaton, or transposition of the words, and that the sense is, *the names are not written from the creation of the world*, which is justified by ch. 17. v. 8.

9. He who hath ears, let him hear.

10. ⁴ They who have taken others captives, shall be led Gen. 9. 6. into captivity themselves; they who have killed with the Mat. 26. 52 sword, shall perish by the sword. Here shall be seen the patience and the faith of the saints.

11. Moreover, I saw ¹ another beast come out of the earth, and he had two horns like those of the lamb, but he spake like the dragon.

12. He exercised all the power of the first beast before him, and he caused them that inhabit the earth to adore the first beast, whose mortal wound had been healed.

13. He did ⁶ great wonders; he even caused fire to descend from heaven upon the earth, in the sight of men;

14. So that he seduced the inhabitants of the earth by the wonders which he had power to perform before the beast, commanding the inhabitants of the earth to make an image to the beast, who, tho' he had been wounded by the sword, yet lived.

15. He had even power given him to animate the image of the beast, that this image of the beast should speak, and should cause those who adored not the images of the beast, to be put to death.

16. He shall also cause all men, small and great, rich and poor, slaves and free, to be marked on their right hands, or on their foreheads, with the mark of the beast.

17. And that no man should buy, or sell, if he had not the mark, or the name of the beast, or the number of his name.

⁴ Ver. 10. *i. e.* proud and idolatrous Rome, who hath put to death so many Christians, shall perish, and shall be overcome by barbarous nations.

⁶ Ver. 11. By this second beast some great impostor is signified, such as Apollonius Tyanæus, who made an outward shew

of virtue and an holy life, but with design only to support the worship of the false gods. He is said to come from the earth, *i. e.* from the abyss, or from hell.

⁶ Ver. 13. Philostratus speaks of these wonders in the life of Apollonius.

18. Here shall wisdom appear. Let him who hath understanding count the number of the beast; for it is ¹ a man's number, and this number is six hundred and sixty six.

¹ Ver. 18. *i. e.* in use among men. St. John having writ in Greek, we are not to look for this name either in the Hebrew or the Latin, but in the Greek.

C H A P. XIV.

1. **C**ontinuing to behold, I saw the lamb who was upon mount ¹ Sion, with one hundred forty four thousand men who had ² his name, and the name of his Father, written upon their foreheads.

2. Then I heard a voice from heaven, as a noise of many waters, and as the noise of mighty thunder, and the voice which I heard was ³ as the sound of those who play on the harp.

3. And they sang as it were a new hymn before the throne, and before the four beasts and the elders, and there were only these one hundred and forty and four thousand who were redeemed, from among those of the earth, who could ⁴ sing the hymn.

4. These are they ⁵ who have not defiled themselves with women, for they are virgins. They follow the lamb whithersoever he goeth; ⁶ they were redeemed from among men, to be offered as first-fruits to God, and to the lamb.

¹ Ver. 1. This is the mystical Sion, *i. e.* the church of which Jesus Christ is the head.

² We find only in the Greek *the name of his Father*; but in some Gr. MSS. and in the Syriac version, we read *as* in the Vulg.

³ Ver. 2. We find in the Greek a sound of players on the harp, without the particle *as*; but the particle *as* is in some Gr. MSS. and in the Syriac version, as well as in the Vulg.

⁴ Ver. 3. In all the Greek copies and ancient versions we read *learn*; so that it is probable the Latin interpreter translated *discere*, and that the copyist, who did not consult the Greek text, put *dicere*.

⁵ Ver. 4. *i. e.* they have not fallen into idolatry, but have always preserved themselves undefiled in the holy religion.

⁶ *i. e.* they have been chosen and set aside to be offered to God, as the first-fruits of the Christian religion.

5. No ⁷lye came out of their mouths; for they are without spot before the throne of God.

6. I saw another angel flying ⁸ in the heaven, who carried an ⁹ everlasting gospel, that he might preach it to the inhabitants of the earth, to every nation, to every tribe, and to all sorts of people.

7. He said with a loud voice; Fear ¹ the Lord, and glorify him, for the ² hour of his judgment is come. ^{Rf. 145. 6. Acts 14. 14} Worship him who made heaven and earth, the sea, and the fountains.

8. This angel was followed by another, who said; ³ The great Babylon is fallen, who ⁴ in her fury hath caused all nations to drink of the wine of her fornication. ^{Ifa. 21. 9. Jer. 51. 8.}

9. There came afterwards a third angel, who said with a loud voice; He who ⁵ shall adore the beast, and his image, and who shall receive the mark thereof on his forehead, or on his hand,

10. ⁶ Shall drink of the wine of the wrath of God, which shall be poured unmixed into the cup of his indignation, and shall be tormented with fire and brimstone before the holy angels, and before the lamb;

11. And the smoke of their torment shall rise up ⁷ for ever, so that they who shall worship the beast, and his

⁷ Ver. 5. Gr. deceit; but in some ancient Gr. MSS. in the Syriac and in the Arabic versions, we read as in the Vulg.

⁸ Ver. 6. *i. e.* in the air, between heaven and earth.

⁹ *i. e.* which had been ordained from all eternity, or which declared eternal salvation.

⁴ Ver. 7. We find in the vulgar Greek *God*; but the reading in the Vulg. is supported by some Gr. MSS.

⁵ *i. e.* God will speedily execute his judgments against idolatrous Rome, which persecuted the Christians.

³ Ver. 8. *i. e.* Rome, which was the mother of confusion and idolatry. St. John, as a prophet, says, *is fallen*, instead of *shall fall*.

⁴ *L.* hath made to drink of the wine of the wrath of her fornication. The Greek word, which our interpreter hath translated by *wrath*, also signifies *poison*, *i. e.* the poisoned wine. The meaning is, that Rome hath poisoned all the earth with her idolatry.

⁵ Ver. 9. *i. e.* who shall fall into idolatry.

⁶ Ver. 10. This metaphorical expression signifies the great torment which God will inflict upon him; which is more particularly explained afterwards.

⁷ Ver. 11. *L.* for ever and ever, *i. e.* shall never cease, they shall be tormented for ever.

image, and who have been marked with his name, shall have no rest day nor night.

12. Here is known the patience of the saints, who keep the commandments of God, and the faith of Jesus.

13. Then I heard a voice from heaven, which said to me ; Write, Blessed are the dead who have died ⁸ for the Lord ; henceforth ⁹ the spirit assureth them that they shall rest from their labours, for ¹ their works follow them.

14. Looking again, I saw a white cloud, and upon the cloud sat ² one who was like the Son of man ; he had a ³ crown of gold upon his head, and a sharp sickle in his hand.

15. Then another angel, ⁴ who came out of the temple, cried with a loud voice to him who sat upon the cloud ; Put thy sickle to the harvest, for ¹ it is time to reap, because the harvest of the earth is ripe.

16. He therefore who sat upon the cloud, thrust in his sickle on the earth, and reaped it.

17. There also came out of the temple, which is in heaven, another angel, holding also ⁶ a sharp sickle.

18. Then there came another angel from the altar, who had power over fire, and he cried aloud ; Put thy sickle to the vines of the earth to cut the grapes, for the clusters are ripe.

19. The angel therefore put his sickle to the vines of the earth, and cut the clusters thereof, which he cast into the great wine-press of the wrath of God.

⁸ Ver. 13. *L.* in the Lord, *i. e.* in the faith of Jesus Christ, and for his name's sake.

⁹ *i. e.* the spirit of God, which revealed all these things to St. John.

¹ *i. e.* they shall be rewarded for their good works.

² Ver. 14. It was an angel, who represented the person of Jesus Christ.

³ This crown is the mark of his royalty,

and this sickle signifies the victories which the gospel of Jesus Christ should obtain over paganism.

⁴ Ver. 15. *i. e.* whom God sent from heaven.

⁵ *i. e.* the time of preaching the gospel is come.

⁶ Ver. 17. It appears, from what follows, that this sickle was not for the same use as the former.

20. The wine-press was trodden without the city, and
 7 blood came out thereof in such quantity, that it reached
 up to the horses bridles for the space of a thousand six
 hundred furlongs.

⁷ Ver. 20. St. John puts the word *blood* instead of *wine*, because he would represent, by this hyperbolical expression, a great slaughter which should be made both of Jews and Gentiles.

C H A P. XV.

1. **B**Ehold another prodigy, great and marvellous, which
 I saw in heaven; seven angels, which had ¹ seven
 plagues, and they were the last, for they were to put an
 end to the wrath of God.

2. Then I saw as it were ² a sea of glass mingled with
 fire; and they that had gotten the victory over the beast,
 and over his image ³, and the number of his name, stood
 on that sea of glass, holding ⁴ harps to honour God,

3. And they sung the song of his servant Moses, and
 the song of the lamb, saying; Great and marvellous are
 thy works, Lord God Almighty; just and true are thy
 ways, thou King ⁵ of the world.

4. Who shall not fear thee, O Lord, and glorify thy *Jer.* 10. 7.
 name? for thou only art ⁶ holy, and all nations shall come
 and worship thee, for thou shalt manifest thy judgments.

¹ Ver. 1. Other evils, with which the
 Roman empire was threatened.

² Ver. 2. When the matter whereof
 glass is made comes out of the kettle boiling,
 it is red as fire: by this sea of glass
 the Christians are represented, who were
 purified by fire, as this glass had been.

³ *And his mark* is added in the vulgar
 Greek; but these words are not in some
 Gr. MSS. nor in the Syriac, nor the two
 Arabic versions, any more than in the
 Vulg.

⁴ *L.* harps of God, *i. e.* which were
 consecrated for the singing the praises of

God; *orb.* which God had given them.
 The word *God* joined to another noun,
 signifies sometimes in scripture something
 very excellent, and more than human.

⁵ Ver. 3. *L.* of the ages. We find in
 the vulgar Greek, *of the saints*, and in
 some Greek copies, *of the nations*; but
 the reading in our Vulg. is confirmed by
 the Syriac version, and by the Arabic published
 by Erpenius. The Jews often use
 these expressions in their prayer-books,
 when they speak of God.

⁶ Ver. 4. *Orb.* merciful.

5. And

5. And I still looked, and saw that the ⁷ temple of the tabernacle of the testimony was opened in heaven,

6. And that the seven angels, who had the seven plagues, came out of the temple, cloathed in a ⁸ robe of white linen beautiful and shining, and having their breasts girded with golden girdles.

7. One of the four beasts gave unto the seven angels seven golden cups full of the wrath of God, ⁹ whose life is everlasting.

8. And the temple was filled with smoke, because of the almighty majesty of God; so that no man was able to enter into the temple, till the plagues of the seven angels were fulfilled.

⁷ Ver. 5. *i. e.* that part of the temple or tabernacle, whence came the oracles or answers given by God.

⁸ Ver. 6. *L.* of linen pure and bright.

⁹ Ver. 7. who liveth for ever and ever.

C H A P. XVI.

1. **I** heard a voice out of the temple, crying aloud to the seven angels; Go your ways, and pour out upon the earth the seven cups *full* of the wrath of God.

2. The first went, and having poured out his cup upon the ¹ earth, the men who had the mark of the beast, and they who worshipped his image, were seized with a grievous and most malignant ulcer.

3. And the second angel poured his cup upon the sea, which became as ² the blood of a dead man, and every thing living in the sea died.

4. The third angel poured out his cup upon the rivers and fountains, which became blood.

¹ Ver. 2. By the earth, we are here to understand the whole Roman empire.

² Ver. 3. *i. e.* thick and black blood, as of a dead body.

5. And

5. And I heard the angel of the ' waters say ; Righteous Lord, who art, and wast ; *thou art* ' the holy one who hast judged thus.

6. Because they have shed the blood of the saints and the prophets, thou hast also given them blood to drink, for they are worthy.

7. I heard another angel from the altar, ' who said ; Yea, Lord God Almighty, true and righteous are thy judgments.

8. And the fourth angel poured out his cup upon the sun, and power was given him ' to torment men by heat and by fire.

9. And men being tormented with great heat, blasphemed the name of God ' , who had power over these plagues, and they did not repent, to give him glory.

10. The fifth angel poured out his cup upon ' the throne of the beast, and his kingdom was so full of darkness, that men gnawed their tongues for pain.

11. And they blasphemed against the God of heaven, because of the pain of their wounds ; but ' they repented not of their deeds.

12. The sixth angel poured out his cup upon the great river Euphrates, which was dried up, that the way of the kings of the east might be prepared.

' Ver. 5. *i. e.* who had poured out his cup upon the waters.

' *Oth.* merciful. When God punished the Romans who had shed the blood of so many Christians, at the same time he exercised his mercy towards the latter.

' Ver. 7. These words *who said* are ambiguous in the Greek, since they may refer to the altar as well as to the angel, as if it was the altar, *i. e.* the martyrs who were under the altar who spake. This sense is supported by the antient Gr. MS. of Alex. by the Syriac version, and the Arabic version in the Polyglot, where we find, *I heard the altar.* We find in the Arabic published by Erpenius, *I heard a voice from the altar, i. e. which came from the*

altar, which is clearer, and must be understood of the angel.

' Ver. 8. *i. e.* to increase the heat of the sun, in order to burn up all that was upon the earth.

' Ver. 9. *i. e.* whom they looked upon as the author of their miseries ; and, in truth, the Romans imputed all the calamities that befel the empire to the Christians, who contemned the worship of their gods.

' Ver. 10. This figurative expression signifies, that the Roman empire lost much of its splendor and power by the incursions of the barbarous nations.

' Ver. 11. *i. e.* they still continued obstinate in their idolatry.

13. Then I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. For they are the spirits of devils, who work wonders, and go forth unto the kings of the whole earth, ' to gather them to fight ' at the great day of the almighty God.

Mat. 24. 43 15. ' I shall come as a thief: blessed is he that watcheth,
Luk. 12. 39 and ' keepeth his garments, lest he walk naked, and dis-
Apoc. 3. 3. cover his shame.

16. He shall ' gather them together into a place, called in the Hebrew tongue ' Armagedon.

17. And the seventh angel poured his cup into the air, and a voice out of the temple, ' proceeding from the throne, cried aloud ; ' It is done.

18. ' At the same time were lightnings, noises, thunders, and a great earthquake, such as was not since men were upon earth.

' Ver. 14. *And of the whole world* is added in the Greek ; but these words are not in some Gr. MSS. any more than in the Vulg.

' Grotius explains this of the day on which Constantine took Rome ; which is called the day of God, because God fought in behalf of the Christians.

' Ver. 15. It is Jesus Christ who speaketh, so that there is no connexion in this discourse ; which is not unusual in a prophecy. We may include this verse in a parenthesis, for if we join the 14th verse with the 16th verse, there will be no break in the discourse.

' *i. e.* who preserves the faith of Jesus Christ, and lives a holy life, free from reproach.

' Ver. 16. Gr. he gathered them together, *viz.* these spirits of devils mentioned v. 14.

' *i. e.* the mountain of Magedon. St.

John alludes to the victory which Barak obtained over the kings of the Canaanites, who were defeated at a place called *the waters of Magedon*. See the book of Judges, ch. 5. v. 9. King Josias was likewise intirely defeated and killed in a place called *Magedon*. See the 2d book of kings, ch. 23. v. 19.

' Ver. 17. *From heaven* is added in the Greek ; but these words are not in the ancient MS. of Alex. nor in the Syriac, nor the Arabic versions published by Erpenius.

' *i. e.* Rome hath been. St. John, according to the manner of the prophets, speaks of what should happen, as a thing already done.

' Ver. 18. The prophets use this figurative expression, to set forth the destruction of some city or people ; and St. John would represent the empire, and even the city of Rome, subjected to the barbarous nations, who became masters of it.

19. ¹ The great city was divided into three parts, the cities of the nations were overturned; and God remembered great Babylon, to cause her to drink of the cup, wherein was the wine of his wrath and of his indignation.

20. The islands were no more seen, and the mountains disappeared.

21. And there fell from heaven upon men a great hail, a full talent in weight, and they blasphemed against God, because the plague caused by this hail was exceeding great.

¹ Ver. 19. Some think this happened under Totila.

C H A P. XVII.

1. **O**NE of the seven angels who had the seven cups, came afterwards and talked to me, saying; Come, and I will shew thee the ¹ condemnation of the great whore, who ² dwelleth upon many ³ waters.

2. With whom the kings of the earth have defiled themselves, and the whole earth hath been made drunk with the wine ⁴ of her prostitution.

3. The angel having carried me away in spirit into a desert, I saw a woman sit upon a ⁵ scarlet-coloured beast, full ⁶ of names of blasphemy, having ⁷ seven heads, and ten horns.

4. The woman was arrayed in purple and scarlet, and decked with gold and precious stones and pearls; and she

¹ Ver. 1. *Orb.* the punishment which she shall suffer.

² *L.* is feated.

³ By the waters is generally understood in scripture a multitude of people. The harlot therefore is Rome, the spiritual Babylon, which had an infinite number of people under its government.

⁴ Ver. 2. *i. e.* of her idolatry.

⁵ Ver. 3. This scarlet colour represents the dignity and majesty of the Roman empire.

⁶ *i. e.* the names of the false gods.

⁷ These seven heads are the seven hills of Rome, and the ten horns signify ten kings, according to the expolition of the angel, v. 9.

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held a golden cup in her hand¹ full of abomination, and the impurity of her lewdness :

5. And upon her forehead was this name written² mysteriously ; Babylon the great, the mother of lasciviousness, and of the abominations of the earth.

6. And I saw this woman drunk with the blood of the faints, and the blood of the martyrs of Jesus : and when I saw her, I was seized with great astonishment.

7. The angel said to me ; Wherefore art thou astonished ? I will now tell thee the mystery of the woman, and of the beast that carrieth her, which hath seven heads and ten horns.

8. ³ The beast that thou sawest was, and is no more : it shall ascend out of the abyſs, but shall perish. The inhabitants of the earth, whose names are not written in the book of life from the creation of the world, shall wonder when they behold that the beast which was, is no more⁴.

9. Behold the explication thereof full of wisdom ; the seven heads are seven mountains, on which the woman sitteth ; they are also seven⁵ kings.

10. Five have perished, one remaineth, and the other is not yet come ; and when he is come, he shall continue but a short space.

11. The beast that was, and is not, is itself the eighth : it is⁶ of the seven, and shall perish.

12. The ten horns which thou hast seen are ten kings, which⁷ have not yet entered into their kingdoms ; but

¹ Ver. 5. *L.* mystery, *i. e.* a mystical name, spiritual and enigmatical ; and thus the woman is not called *mystery*, but *great Babylon*, &c. *i. e.* Rome, which is the spiritual and mysterious Babylon.

² Ver. 8. This is to be understood of a Roman emperor. Grotius explains it of Domitian.

³ *And yet is*, is added in the Greek, or, as we read in the Alex. MS. *it shall be* ;

and this reading is supported by the Syriac version, where we find *it is near*, *i. e.* it is about to come.

⁴ Ver. 9. *i. e.* emperors.

⁵ Ver. 11. *Oth.* cometh of the seven, is born of the seven.

⁶ Ver. 12. *i. e.* are not yet become masters of part of the Roman empire, where they are to be established, and to reign.

they

they shall have power as kings but ⁵ one hour only with
⁶ the beast.

13. They have all the same design, and shall give their
 strength and power to the beast.

14. ⁷ They shall fight against the lamb; but the lamb ^{1Tim.6.15}
 shall destroy them, because he is the Lord of lords, and ^{Ap. 19.16.}
 King of kings; and they that are with him are *of those*
 who are called elect, and faithful.

15. And he said unto me; The waters that thou sawest
 where the whore hath her seat, are people, nations, and
 men of divers tongues.

16. The ten horns which thou sawest upon the beast,
 are they that shall hate the whore, who shall reduce her
 to a miserable condition, shall strip her, eat her flesh, and
 burn her in the fire:

17. For God hath put it into their hearts to fulfil his will,
⁸ and to give their kingdom to the beast, till the words of
 God be fulfilled.

18. As to the woman that thou sawest, it is the great
 city that reigneth over the kings of the earth.

⁵ *i. e.* for a short time.

⁶ *L.* after the beast, *i. e.* holding only
 the second rank after the beast, with whom
 they shall have contracted a league.

⁷ Ver. 14. *i. e.* These barbarous kings,
 being idolaters, shall at first oppose the

Christian religion, but shall embrace it
 afterwards.

⁸ Ver. 17. *And to agree in the same*
design is added in the Greek; but these
 words are not in the antient Alex. MS.
 any more than in the Vulg.

C H A P. XVIII.

1. **A**FTER this I saw ¹ another angel come down from
 heaven, who had great power, and the earth was
 enlightened with his glory.

2. And he cried with a loud voice; Babylon the great ^{Isa. 21. 9.}
 is fallen, is fallen; it is become the habitation of devils, ^{Jer. 51. 3.}

¹ Ver. 1. We do not find this word *another* in the vulgar Greek, but it is in
 some Gr. MSS. and in the Syriac version.

a prison

a prison of unclean spirits, a retreat of unclean and abhorred birds,

3. For all nations have drunk of the wine of the wrath² occasioned by her lewdness, the kings of the earth have defiled themselves with her, and the merchants of the earth have waxed rich through the abundance of her luxury.

4. And I heard another voice from heaven, saying; Come out of Babylon, my people, lest partaking of her sins, ye partake likewise of her plagues:

5. For her sins have reached unto heaven, and the Lord hath remembered her iniquities.

6. ³ Render to her the like, and even double, according to her works; in the same cup which she hath filled, fill to her double.

Isa. 47. 8. 7. Give her torment and sorrow in proportion to her pride and luxury; because she hath said in herself; ⁴ Being a queen, I am in my throne: I am no widow, and shall see no mourning.

8. Therefore shall her plagues, mortal diseases, mourning and famine fall at once upon her, and she shall be consumed with fire; for strong is God that judgeth her.

9. Then the kings of the earth, who have defiled themselves, and lived deliciously with her, shall bewail her, sending forth loud cries, when they shall see the smoke of her burning.

10. And for fear of her torment they shall stand afar off, and shall say; Alas, alas, O great city Babylon! mighty city! in an instant is thy condemnation come.

11. The merchants of the earth also shall weep over her and lament, because none shall buy their merchandize any more.

² Ver. 3. *L.* of her fornication. We have observed above, that the word which signifies *wrath* signifies also *poison*: and it may be thus translated from the Greek, *of the poisoned wine of her fornication*, *i. e.* of her idolatry.

³ Ver. 6. an apostrophe to the nations who were to destroy Rome.

⁴ Ver. 7. *i. e.* I shall always be mistress of the whole world; my empire shall never end.

12. Their merchandizes of gold and silver, of precious stones, of pearls, of fine linen, of purple, of silk, of scarlet, of all kind of ⁵ Thyine wood, of all kinds of vessels of ivory, and of precious stones, of brass, of iron, of marble,

13. Of cinamon, sweet odours, essences, incense, wine, oil, flower of meal, corn, beasts of burthen, sheep, horses, chariots, captives, and slaves.

14. Thou shalt have no more those delicious fruits, nor those delicate meats, nor those magnificent garments : there shall be nothing at all of this.

15. The merchants who were made rich by this traffic, shall stand afar off, for fear of her torments, and weeping and lamenting,

16. Shall say ; Alas, alas ! that great city, where they were cloathed with fine linen, with purple of scarlet, where they were covered all over with gold, with precious stones, and with pearls,

17. Hath lost in one moment this great wealth ; every shipmaster, and all who sail upon the ⁶ lakes, all mariners, and all sea-faring men, stand afar from her,

18. And they cry with a loud voice, seeing ⁷ the place of her burning ; Was there any city like to this great city ?

⁵ Ver. 12. I have retained with the Vulg. the word *Thyine* : we say in the same manner Indian wood, Brasile wood. We read in the Vulg. in the first book of kings, ch. 10. v. 11. that the fleet of king Hiram brought from Ophir gold and thyine wood, *ligna thyina*, i. e. as the Syriac interpreter has here translated it, *sweet wood* ; and thus doth *סוּיוֹן* signify. But the word *almugin*, which is in the Hebrew text, in the first book of kings, seems to be an Arabic word, which, according to some, signifies *watered*, i. e. *watered wood*, or *striped* : even at this day this wood, especially in

some sea-ports, is called *lettered wood*, it being, as it were, inscribed with several characters.

⁶ Ver. 17. Instead of *lacum*, which is in the Vulg. there was heretofore *locum*, as in some antient Gr. MSS. and, amongst others, in that of Alex. ; so that the sense is, *who sail in these places*, as in the Syriac version, which confirms this antient reading. We find in the vulgar Greek, *and all who are in ships*.

⁷ Ver. 18. Gr. the smoke ; but in the antient MS. of Alex. we read as in our Vulg.

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19. And casting dust upon their heads, they weep, lament, and wail: Alas! alas! that great city, by whom all that traded upon the sea were made rich, hath been destroyed in an instant.

20. Rejoyce over her destruction, thou heaven, and ye holy apostles and prophets, for God hath avenged what she hath done to you.

21. And a mighty angel took up a great stone, like a milstone, and cast it into the sea, saying; Thus shall Babylon, that great city, be cast down headlong, and be no more seen.

22. The harpers, musicians, and the players upon the flute, and the sound of the trumpet, shall be heard no more in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee, and ⁸ the sound of a milstone shall be heard no more in thee;

23. The light of a lamp shall be seen no more in thee; and ⁹ the voice of the bridegroom and bride shall be heard no more in thee; for thy merchants ¹ were the princes of the earth, and thou hast seduced all nations by thy enchanted drinks.

24. In this city was found the blood of the prophets, and of the saints, and the blood of all that have been slain upon the earth.

⁸ Ver. 22. *i. e.* there shall be no longer ground that great quantity of corn, as before, for so great a number of people. which were sung in honour of the bridegroom and bride, which were called Epithalamiums, or marriage songs.

⁹ Ver. 23. *i. e.* the songs and verses ¹ *i. e.* lived like princes.

C H A P. XIX.

1. **A**FTER this I heard, as it were, the voice of much people in heaven, saying; Alleluja, salvation, glory¹, and power belong² to our God.

2. For true and righteous are his judgments in that he hath condemned the³ great whore who corrupted the earth⁴ by her lasciviousness, and hath avenged the blood of his servants which she hath shed.

3. Again they said; Alleluja, and the smoke of her burning goeth up⁵ without ceasing.

4. The four and twenty elders, and the four beasts fell down and worshipped God, who sat upon his throne, and they said; Amen: ⁶ alleluja.

5. And a voice came out of the throne, saying; All ye, the servants of our God, and ye that fear him, both small and great, sing his praises.

6. And again I heard the voice as it were of a great multitude, and as the noise of many waters, and as of mighty claps of thunder, saying; Alleluja, for the Lord our God almighty hath begun his reign.

7. Let us be glad, and break forth into joy, and give glory to him; for the time of the marriage of the lamb is come, and⁷ his spouse⁸ is ready.

¹ Ver. 1. The vulgar Greek adds, *honour*; but this word is not in some Greek MSS.

² To the Lord our God, we find in the vulgar Greek: but the word *Lord* is not in several Gr. MSS. nor in the Syriac, nor in the two Arabic versions.

³ Ver. 2. *i. e.* idolatrous Rome.

⁴ *i. e.* by her idolatry.

⁵ Ver. 3. *L.* for ever and ever. This expression shews only the destruction of Rome.

⁶ Ver. 4. The greatest part of the interpreters, as well the antient as the modern, have retained this Hebrew word in their versions, which signifies, *praise the Lord*; and indeed it is one of those terms which are generally called *consecrated*: it has been borrowed by the church, from the synagogue, as well as the word *Amen*.

⁷ Ver. 7. *i. e.* the church, which is the spouse of Jesus Christ.

⁸ *L.* hath made herself ready, *viz.* by faith and good works, wherewith she is clothed.

8. ⁹ It hath pleased him that she should be arrayed in fine linen, very bright and shining, and this fine linen is the righteousness of the saints.

Mat. 22. 2.
Luk. 14. 16. 9. Then the angel said unto me, write; Blessed are they who have been called to the feast of the marriage of the lamb: and he added, These words of God are true.

10. I threw myself at his feet to worship him; but he said unto me; See that thou do it not; I am a servant like thee, and like thy brethren, that bear testimony to Jesus: worship God; for the ¹ spirit of prophecy is the testimony of Jesus.

11. I afterwards saw heaven open, and at the same time a ² white horse: he that sat on him was called ³ Faithful and True, who is just in his judgments, and in his wars.

12. ⁴ His eyes sparkled like fire: ⁵ on his head he wore several diadems, and he had ⁶ a name written which no man knew but he himself.

Isa. 63. 1. 13. He was clothed in a robe dipt in blood, and his name is The word of God,

14. ⁷ The armies of heaven followed him upon white horses clothed in fine linen, ⁸ white and clean.

Psal. 2. 9. 15. Out of his mouth went a sharp ⁹ two-edged sword,

⁹ Ver. 8. *L.* to her it was granted that she should be arrayed. Before the time of the emperor Constantine, the church did not appear in her magnificent cloathing: it was at that time that persons of the greatest quality openly professed the Christian religion.

² Ver. 10. *i. e.* the prophetic spirit wherewith you are inspired, hath been given you to bear testimony to the gospel of Jesus Christ.

³ Ver. 11. This white horse is the purity of the doctrine of the gospel.

⁴ These names belong to Jesus Christ, who is always faithful to fulfil his promises, who rewardeth the good, and punisheth the wicked.

⁵ Ver. 12. *i. e.* he seeth every thing;

he searcheth into every thing; nothing can be hid from him.

⁵ These diadems are the marks of his great power, and of the victories which he hath obtained over the kings of the earth by the preaching of the gospel.

⁶ This is the same name which is called *new*, ch. 3. v. 12.

⁷ Ver. 14. *i. e.* his angels.

⁸ *i. e.* the finest and fairest linen: there was a kind of linen cloth which came from Egypt, which was very precious.

⁹ Ver. 15. We do not read these words in the vulgar Greek; but they are in one of Stephens's Gr. MSS. in the copy of Arethas, in the Greek edition of cardinal Ximenes, and in the Syriac version.

that

that therewith he might smite ¹ the nations, for he shall govern them with a rod of iron; and he treadeth the winepress of the wrath of God almighty.

16. On his garment, and on his thigh ² was written; *Tim. 6. 15*
The King of kings, and Lord of lords. *Ap. 17. 14.*

17. I saw moreover an angel in the sun, who cried with a loud voice to all the birds that flew ³ in the air; Gather yourselves together ⁴ to come to the great feast of God;

18. That he may eat the flesh of kings, the flesh of captains, the flesh of warriors, the flesh of horses, and of them that sat thereon, and the flesh of all men, bond and free, small and great.

19. I saw also ⁵ the beast, and the kings of the earth, with their armies, gathered together to fight ⁶ against him that sat upon the horse, and against his army.

20. ⁷ The beast was taken, and with it ⁸ the false prophet who wrought miracles before it, with which he deceived them who had received the mark of the beast, and had worshipped his image; and they were ⁹ both of them cast alive into the lake of fire burning with brimstone.

21. And the remnant were slain with the sword which came out of the mouth of him that sat upon the horse, and all the fowls were filled with his flesh.

¹ *i. e.* the wicked and idolatrous nations.

² Ver. 16. *This name*, is added in the Greek, *i. e.* this new name, whereof mention is made above, and which properly belongeth to Jesus Christ.

³ Ver. 17. *L.* in the midst of the heaven.

⁴ *i. e.* to the sacrifice which is going to be made of the kings and all the mighty men of the earth: the word *feast* is made use of, because the sacrifices were always accompanied with great banquets. This figurative expression signifies a great slaugh-

ter of men, whose bodies were to be devoured by birds of prey.

⁵ Ver. 19. *i. e.* according to some, idolatry, and the emperor Julian, with the chief lords of his court.

⁶ *i. e.* against Jesus Christ and his church.

⁷ Ver. 20. *i. e.* the Christian religion overcame idolatry.

⁸ *i. e.* the false prophets, the singular put for the plural, as frequently happens in Scripture. Julian was always attended by a company of impostors and magicians.

⁹ *i. e.* both the beast and the false prophets.

C H A P. XX.

1. **I** Saw another angel come down from heaven, with the key ¹ of the abyfs, and a great chain in his hand ;

2. He laid hold ² on the dragon, that old serpent, who is the devil, and satan, whom he bound ³ for a thousand years,

3. And cast him into the abyfs, which he closed up and sealed, after he had confined him there, that he might not deceive the nations any more till the thousand years were fulfilled, when he should be loosed for a little season.

4. I afterwards saw thrones, where men sat, who were impowered to judge : and I saw the souls of them who had been beheaded for the witness of Jesus, and for the word of God, who had not worshipped the beast, nor his image, nor had received his mark upon their foreheads, nor on their hands ; and they lived and reigned a ⁴ thousand years with Jesus Christ.

5. The rest of the dead ⁵ lived not again till the thousand years were fulfilled : this is the first resurrection.

6. Blessed and holy are they who have part in the ⁶ first resurrection : the second death hath no power over them ;

¹ Ver. 1. *i. e.* of the prison where satan was confined. See v. 7.

² Ver. 2. See ch. 12. v. 3.

³ See below, v. 7.

⁴ Ver. 4. As the Jews understand literally and in a carnal manner, all that is said of the Messiah and the restoration of Jerusalem in the prophets ; so have they, in their traditions, a reign of a thousand years upon earth, when they are to enjoy all kinds of happiness with their Messiah : but John had no regard to this carnal interpretation of the Jews ; and therefore we are to understand this reign of a thousand years in a spiritual sense, *viz.* of the

honour which should many ages be paid by the church to the martyrs.

⁵ Ver. 5. Gr. *rose* not again : but we read in the ancient Alex. MS. and in the Gr. edition of cardinal Ximenes, as in the Vulg. ; *to live* is frequently the same thing in the scripture as *to rise again*, and it is here rather taken for the happiness of souls in heaven, than the resurrection of the body. The rest of the dead are the saints, who are inferior to the first martyrs, and who are not admitted to so great a degree of glory.

⁶ Ver. 6. The Jews also, in their traditions, acknowledge these two resurrections, and a second death. See ch. 2. v. 11.

but

but they shall be priests of God, and of Jesus Christ, and⁷ shall reign with him a thousand years.

7. ⁸ And when these thousand years are expired, satan ^{Ezek. 39.} shall be loosed, and coming out of prison, shall seduce the^{1, 2.} nations, who are in the four corners of the earth, Gog and Magog, and shall gather them together to battle: the number of them is as the sand of the sea.

8. They spread themselves upon the earth, and compassed the camp of the saints, and the ⁹ city beloved of God.

9. But God sent down from heaven a ¹ fire which devoured them; and the devil which seduced them was cast into the lake of fire and brimstone, where the beast

10. And the false prophet shall be tormented day and night for ever.

11. Then I saw a great throne ² bright and shining, and ³ one sitting thereon, before ⁴ whom the heaven and the earth fled away and were no more seen.

12. Then I saw the dead, both small and great, who were before the throne. ⁵ Books were opened, and ⁶ another was opened, which is the book of life, and the dead were judged according to their works, from what was written in those books.

⁷ Great honour was paid to the martyrs by the church, especially from the time of the emperor Constantine: magnificent temples were erected in their honour, and their names were inrolled with that of Jesus Christ, in what we call the canon of the mass.

⁸ Ver. 7. A learned interpreter reckons these thousand years from the edict of Constantine in favour of the Christian religion, to the time of the Ottoman family, which greatly propagated the Mahometan religion.

⁹ Ver. 8. *i. e.* Constantinople, which was the seat of the Christian empire.

¹ Ver. 9. It being a prophecy, St. John here expresses himself throughout after the manner of the prophets, describing future

events as already past. He seems, in this place, to speak of the utter destruction of the Ottoman empire.

² Ver. 11. *L.* white.

³ *i. e.* Jesus Christ, to whom God gave all power to judge the world.

⁴ Every thing changed its face, and received a new form.

⁵ Ver. 12. *i. e.* the books where all the actions of men were registered. The scripture speaks of God as of a king. It was a custom for the princes of that country, to cause the most important transactions in their dominions to be committed to writing.

⁶ This was a separate book, in which were written the names of those who were appointed to everlasting glory.

13. The

13. The sea gave up the dead which was in it, and
 7 death and 8 hell delivered up their dead, and every man
 was judged according to his works.

14. 9 Hell and death were cast into the lake of fire : this
 is the second death.

15. And they who were not found written in the book
 of life, were cast into the lake of fire.

7 Ver. 13. *i. e.* the other places where the dead were who had not been interred.
 8 *Orb.* the grave. This is the third kind of death, *i. e.* they who had received burial.
 9 Ver. 14. This is not to be understood of all the dead in general ; but only of the reprobate ; as appears from the following verse.

C H A P. XXI.

Ij. 65. 17. 1. **I** Saw after this 1 a new heaven, and a new earth: for
66. 22. the first earth, and the first heaven, were no more
2Pet. 3. 13. seen, neither did the sea any more appear.

2. I John saw the holy city, 2 the new Jerusalem coming
 down from heaven from before God, adorned as a bride is
 adorned for her husband.

3. I heard also a very loud voice coming out of the
 throne, saying; Behold 3 the tabernacle where God will
 dwell with men : they shall be his people, and he himself
 dwelling with them, shall be their God.

Ij. 25. 8. 4. 4 He shall wipe away all tears from their eyes; there
Apo. 7. 17. shall be no more death, nor tears, nor cries, nor pain, for
Ij. 43. 19. nothing shall be seen which was before.
2Cor. 5. 17

1 Ver. 1. These expressions signify the happy and flourishing condition of the church where all was calm and peaceful.

2 Ver. 2. *i. e.* The mystical Jerusalem which is the church.

3 Ver. 3. An allusion to the antient tabernacle where God dwelt in an especial manner.

4 Ver. 4. All these figurative expressions signify nothing more than the peace and the tranquillity of the church after the persecutions which it shall have suffered.

5. And he that sat upon the throne said; I will make all things new. He said moreover unto me, write; ⁵ These words are faithful and true.

6. He added moreover; ⁶ All is done; I am Alpha and Omega, the Beginning and the End; I will give to him that is athirst to drink of the ⁷ well of living water freely.

7. He that ⁸ overcometh shall possess these things ⁹. I will be his God, and he shall be my son.

8. But the fearful and unbelieving, the abominable, murderers, fornicators, poisoners, idolaters, and all ¹ liars, shall have their part in the lake burning with fire and brimstone: which is the second death.

9. Then one of the seven angels, who had the seven cups filled with the seven last plagues, came and talked with me, saying; Come, and I will shew thee ² her who is the spouse of the lamb.

10. Then he carried me in spirit to a great and high mountain, whence he shewed me the ³ holy city Jerusalem, descending out of heaven from God.

11. She shone with the brightness of God, and ⁴ her light was like to a precious stone, which is as crystal.

12. She was encompassed ⁵ with a great and high wall,

⁵ Ver. 5. What I tell you shall certainly come to pass.

⁶ Ver. 6. All that I have said shall be fulfilled: the time past put for the future, according to the prophetic style; *oth.* all is fulfilled, the persecutions have ceased, the time of peace and prosperity is come.

⁷ *i. e.* eternal life, which although God giveth freely, it is nevertheless the reward of our good actions, wherefore he gives it to those only who are athirst.

⁸ Ver. 7. Who shall have remained firm and constant in the faith, and conquered his passions.

⁹ I will pour out my blessings upon him, and give him heaven for his inheritance.

¹ Ver. 8. They who by falsehoods deceive their neighbour.

² Ver. 9. *L.* the bride, wife of the lamb, *oth.* the woman who is the bride of the lamb.

³ Ver. 10. *i. e.* the church, which is the mystical Jerusalem. We find in the Greek, the *great city*, the *holy Jerusalem*, which denotes the great extent of the church; but the word *great* is not in the ancient Alex. MS. nor in one of Stephens, nor in the Syriac, nor in the two Arabic versions.

⁴ Ver. 11. The light wherewith God enlightened her, being instead of the sun to her.

⁵ Ver. 12. This great wall was for the security of its inhabitants.

which

which had twelve gates, where were ⁶ twelve angels, and inscriptions containing the names of ⁷ the twelve tribes of Israel.

13. Of these gates, ⁸ three were on the east, three on the north, three on the south, and three on the west.

14. The wall of the city had ⁹ twelve foundations, on which were written the twelve names of the twelve apostles of the lamb:

15. And ¹ he that talked with me had a golden reed, wherewith he measured the city, and the gates thereof, and the wall thereof.

16. The city was four-square, as long as it was broad, and having measured it with his reed, he found it to be ² twelve thousand furlongs: the length, the height, and breadth thereof were equal.

17. ³ The walls which he measured also were an hundred and forty and four cubits of man's measure, which was that of the angel.

18. ⁴ The walls were of jasper stone, and the city was of pure gold, like unto very fine glass.

19. The foundations of these walls were garnished with all manner of precious stones, ⁵ the first foundation was of jasper; the second of sapphire; the third of chalcedony; the fourth of emerald;

⁶ These angels guard the gates, and prevent any surprize from the enemy.

⁷ *i. e.* of all the people of God.

⁸ Ver. 13. These gates looking towards the four winds, signify, that men came into this city from all parts of the earth, and that the church is composed of every nation; whereas the old Jerusalem contained but one people.

⁹ Ver. 14. The church is founded on the doctrine of the apostles of Jesus Christ, who is the head thereof.

¹ Ver. 15. *i. e.* the angel had a perch, for measuring.

² Ver. 16. *i. e.* of a prodigious bigness.

³ Ver. 17. The walls were an hundred forty and four cubits of common measure, which was the measure which the angel made use of.

⁴ Ver. 18. This long description of the new Jerusalem is only to express the beauty and splendor of the church, which infinitely surpasseth that of the old Jerusalem.

⁵ Ver. 19. These twelve precious stones signify, the shining virtues of the twelve apostles, who preached the gospel to a great part of the world.

20. The fifth of sardonix; the sixth of sardin; the seventh of chrysolite; the eighth of beryl; the ninth of topaz; the tenth of chrysoprasus; the eleventh of hyacinth; the twelfth of amethyst.

21. The twelve gates were twelve pearls, so that each gate was one single pearl; and the street of the city was of pure gold, like unto transparent glass.

22. I saw no temple therein ⁶: for the Lord God almighty was the temple thereof, with the lamb.

23. And the city had no need of the sun, nor of the moon to lighten it; for it was enlightened with the glory of God, and the lamb was its lamp.

24. The nations ⁷ shall walk in its light, and the kings of the earth ⁸ shall bring their most magnificent and precious things to it.

25. The gates thereof ⁹ shall not be shut at all each day; *17. 60. 11.* for there shall be no night there.

26. What is most magnificent and precious among the nations shall be brought to it.

27. Neither shall any polluted thing, nor any one who worketh abominations, or *maketh a lye*, enter therein; but they only who are written in the lamb's book of life.

⁶ Ver. 22. *viz.* as in the old Jerusalem, where beasts were offered; whereas in the new Jerusalem, where are only spiritual sacrifices, men may praise God at all times and in all places.

⁷ Ver. 24. *Which shall be saved*, is added in the Greek: but these words are not in the antient Alex. MS. nor in one

of Stephens, nor in the Greek edition of cardinal Ximenes.

⁸ St. John seems to allude to the temple of Jerusalem, to which some kings offered their gifts: the most potent princes of the earth should offer far greater and more magnificent gifts to the church.

⁹ Ver. 25. Shall be never shut: men may enter at all times and seasons.

C H A P. XXII.

1. **T**HE ¹ angel shewed me also a river of living water, clear as crystal, proceeding out of the throne of God and of the lamb.

2. In the midst of the street of the city, and between each side of the river, was the tree of life, which bare twelve manner of fruits, yielding its fruit every month, and the leaves of the tree were for the healing of the nations.

3. There shall be no more ² cursed men there ; but the throne of God and of the lamb shall be there, and his servants shall serve him.

4. ³ They shall see his face, and his name shall be written in their foreheads.

ff. 60. 20. 5. There shall be no more night there ; infomuch that they shall not need a lamp to give them light, nor the light of the sun ; for the Lord God shall enlighten them, and they shall reign for ever.

6. He afterwards said ; ⁴ These words are most faithful and true, and the Lord God of the spirits of the prophets hath sent his angel ⁵ to shew his servants what must shortly come to pass.

7. ⁶ I will come quickly ; blessed is he that keepeth the words of the prophecy of this book.

¹ Ver. 1. *Pure*, is added in the Greek ; but this word is not in the Syriac version, nor in the Arabic published by Erpenius. This pure river of living water, signifies, the waters of baptism, which purify and give eternal life. Under Constantine, and the succeeding Christian emperors, magnificent baptisteries were erected.

² Ver. 3. *L.* Malediction, *oth.* anathema, *i. e.* wicked men shall be no longer

suffered in the church. The same thing is said v. 27. of the foregoing chapter.

³ Ver. 4. They shall be received by him as his most intimate friends.

⁴ Ver. 6. All that I have told you concerning the great splendor of the church, is truth itself.

⁵ *viz.* to thee John.

⁶ Ver. 7. The angel repeats these words as spoken by God or Jesus Christ.

8. I John heard and saw these things; and after I had heard and seen them, I fell down to worship the angel who shewed me them.

9. But he said to me; Take heed that thou do it not; for I am a servant of God as thou art; and as they who keep the word ⁷ of the prophecy of this book, worship God.

10. He afterwards said to me; ⁸ Seal not the book which contains the words of this prophecy; for ⁹ the time is at hand.

11. ¹ He that is unjust, let him be unjust still: he that is defiled, let him be defiled still: he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12. I will come quickly, and bring my reward with me, *If. 41. 4. & 44. 6. & 48. 22.* that every man may receive according to his works.

13. I am Alpha and Omega, the first and the last, the Beginning and the End. *Apoc. 1. 8. & 17. & 21. 6.*

14. Blessed are they ² that wash their robes in the blood of the lamb, that they may partake of the fruit of the tree of life, and enter into the city through the gates.

15. ³ Dogs shall be driven away, poisoners, lascivious men, murtherers, idolaters, and whosoever loveth and maketh a lye.

16. I Jesus have sent mine angel to testify these things unto you in the churches: I am the offspring of David; the bright and morning star.

17. The ⁴ spirit and bride say, Come: let him who *If. 55. 1.*

⁷ Ver. 9. These words are not in the Greek text. *That keep his commandments*: but in the ancient Alex. MS. we read as in our Vulg. *that wash their robes*. The Latin interpreter hath added these words, *in the blood of the lamb*, to make the sense the clearer. ⁸ Ver. 10. Jesus Christ speaks to St. John, and commands him not to conceal what had been revealed to him; but to publish and communicate it to the churches. ⁹ Ver. 15. *L.* without the dogs, *i. e.* they who are guilty of abominable impurities. ¹ Ver. 11. Every one is at liberty to live as he pleases: but know that I will come quickly, &c. ² Ver. 14. We find in the vulgar Greek, *eth.*

heareth also say, Come : let him that is athirst come : and whosoever will, let him take of the water of life freely.

18. Now I testify to as many as shall hear the prophecy contained in this book, that whosoever shall add to it, God shall smite him with the plagues spoken of therein.

19. And whosoever cutteth off any words of this prophecy, ' God shall cut him out of the book of life, and the holy city ; so that he shall have no part in what is written in that book.

20. ' He that testifieth these things, saith ; Yea, I come quickly : ' Amen, ' come Lord Jesus.

21. The grace of our Lord Jesus Christ be with you all. Amen.

' Ver. 19. *i. e.* he shall have no part in the glory promised to the true believers.

' Ver. 20. This is to be understood of Jesus Christ who spake to St. John throughout this prophecy by his angels.

' *i. e.* So be it ; and it is St. John who speaks.

' *True*, is added in the Greek ; but we do not read this word in the Alex. MS. neither hath the Syriac interpreter expressed it in his version. It signifies the same in Greek, as *Amen* in Hebrew.

F I N I S.

